

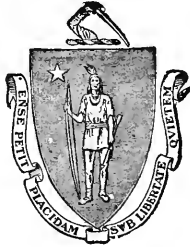
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NINTH

ANNUAL REPORT

OF THE

BOARD OF EDUCATION,

TOGETHER WITH THE

NINTH ANNUAL REPORT

OF THE

SECRETARY OF THE BOARD.

Boston:
DUTTON & WENTWORTH, STATE PRINTERS
NO. 37, CONGRESS STREET.
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1845

NINTH ANNUAL REPORT
OF THE
BOARD OF EDUCATION.

THE Board of Education respectfully submit to the Legislature, this, their NINTH ANNUAL REPORT.

In the discharge of a duty enjoined upon them by the Statute, the Board have no new views to submit to the Legislature. Indeed, comparatively speaking, there is little of novelty in the whole subject of education. It depends, for the interest which it excites in the popular mind, rather upon its importance, than upon its novelty; and it may be questioned, whether the presentation of a variety of plans, by distracting the popular mind and diverting the public attention from the leading interests of the cause, may not be to it a source, rather of injury, than of advantage. Errors, of course, must be corrected when they shall have been discovered, and improvements at all times should be readily introduced; but a system of education, well digested, and deliberately adopted, must depend, for its success, upon the progressive development of its fundamental principles. It will, in that case, invite to itself a careful examination; discussion will throw light upon those principles, and experience will add its sanction to the conclusions of reason.

The cardinal principle, which lies at the foundation of our educational system, is, that all the children of the State shall be educated by the State. As our republican government was founded upon the virtue and intelligence of the people, it was rightly concluded by its framers, that, without a wise educa-

tional system, the government itself could not exist; and, in ordaining that the expenses of educating the people, should be defrayed by the people at large, without reference to the particular benefit of individuals, it was considered that those, who, perhaps without children of their own, nevertheless would still be compelled to pay a large tax, would receive an ample equivalent in the protection of their persons, and the security of their property.

The great duty, which is imposed upon the present generation, is to carry forward and perfect the system which those framers designed; and the question for consideration among us, should be, as to the best mode of promoting the general dissemination of intelligence and virtue among the people.

It is obvious that many circumstances must concur, in the accomplishment of this object. It is not enough for this purpose, to appropriate a large amount of money; for money has been, and will again be appropriated, without any answering results. It is not enough, that able and accomplished teachers should be provided; for teachers will labor in their vocation, with a zeal, corresponding only with the feelings of parents and the expectations of the public; and when those who should enkindle their zeal, regard them with indifference, the efforts of the teachers will be paralyzed. It is not enough, that the heart of a parent may yearn for the intellectual, and moral welfare of his child; for, while so many other parents are disposed to postpone the education of their children, to the most ephemeral objects of pursuit, and while so many citizens regard the tax which is paid by them for the education of the people, as so much money wrung from them by an oppressive wrong, the effort of that parent will accomplish but little, in creating a high standard of intellectual attainment. Nor is it enough, that a few philanthropic men should feel the force of the great truth, that nothing but our system of general education stands between us and a despotism; for, though they may so feel, and may so act, and although the community may think with them, yet the result is apparently so remote, there are so many immediate and engrossing objects of pursuit, and an effort in this cause has so much the appearance of labor

for another's welfare, that a speculative belief is not, necessarily, the parent of efficient action. It is evident, that there must be a concurrence of these, and many other circumstances, before intellectual light can be let in to the darkest recesses of the popular mind;—before the government can proceed with its most beneficent action, or the people arrive at the highest realization of happiness.

The principal object to be kept steadily in view, in the promotion of the cause of popular education, is to impress upon the mind of the whole people a proper sense of its importance. The parent should consider it as the well-spring of happiness for his children; and the citizen should regard it as the source of prosperity to the State. When the parent looks up to the highest offices of the country, and is dazzled with the honors, the emoluments, and the influences of official power; when he contemplates those distinguished characters, in the world's history, who rise from, and tower above the great mass of mankind, and almost hopelessly covets, for his offspring, the same life of illustrious virtue, let the words of encouragement be to him,—*educate your children*, and there is no honor, or office, to which they may not aspire!

If, when feeling the distresses of poverty, he looks with envy upon the comforts of those who revel in the fancied enjoyments of wealth,—or if, when shut out from those intellectual pleasures which knowledge opens to her votaries, he repines at the hard fate to which ignorance has consigned him, the reflection, that, by the *education of his children*, he is providing for the well being of those, who are of him, and are to live after him, will be to him, at once, a solace in his distress, and a source of unalloyed enjoyment.

The citizen often complains of the enactment of unwise, and unwholesome laws, and of the want of proper remedial measures for the protection of the interests of society. He alleges, and sometimes not without reason, that his rights have been sacrificed by the incapacity of a jury. The answer to him should be,—*educate the people*. Jurors will then become virtuous and intelligent, and the conflicting rights of individuals will be adjudged according to the law and the evidence.

Smarting under the disappointment of a political defeat, he sometimes inveighs against the institutions of his country, and affects to doubt the capacity of man for the duties of self-government. Let the reply to this complaint be,—*educate the people!* They can then perform their governmental duties according to the design of the framers of the Constitution, and improvement will succeed improvement, as the people progress in intelligence and virtue.

Fears are, at times, entertained by him, that the rapid influx of a foreign population, ignorant of our laws and hostile to our institutions, may debase our morals and overthrow our government. Law may, perhaps, delay, and even prevent such a catastrophe; but, in the education of the people, a barrier is erected against which the waves of foreign ignorance and vice may break and foam in vain.

Let views, of this kind, be so thoroughly impressed upon the popular mind, that men shall proceed to act upon a conviction of their truth, and we shall soon behold a change in the education of the rising generation. The people will then unite with interest, in the formation of the youthful character. The means of education will be increased, “books which are books,” will be furnished, as food for the mind, the zeal of the teacher will be quickened by encouragement, his character will be elevated, and those persons who have hitherto stood aloof from this field of labor, will commence, with a new energy, in the work of usefulness.

A principal obstacle, which seems to stand in the way of the active coöperation of many a worthy citizen, in the improvement of our Common Schools, is the apparent inadequacy of the means to the end, arising from the time which must necessarily intervene between the application of the one, and the accomplishment of the other. When an evil presses upon his attention, he, naturally, looks to the means of immediate relief. His designs are rather remedial than preventive. His energies are expended upon a pressing necessity, and his attention is soon diverted from, perhaps, the greater, though distant calamities, which are sure to follow. When, for example, a popular tumult is excited, and the outbreak invades private

right, or destroys private property, he calls for the enactment of sterner laws, or a more rigid enforcement of their penal provisions. He is anxious to punish the offender, with the view of deterring others from the commission of similar offences, by the example of his punishment. But he does not consider, that he has, thus far, advanced but a step in the path of duty. He does not reflect, that, though law may in some cases, by the fear of punishment, restrain the disposition for the commission of crime, it can, in no case, change the disposition itself. The tendencies to evil will still remain pent up in the breasts of the ignorant and the vicious, like the winds in the cave of Æolus, always ready, when opportunities shall present, "to rush forth, scattering dread and menacing destruction."

If he is told, that such aggressions can best be prevented, by throwing more fully the light of education upon the minds of the people, and that these very aggressions should stimulate him to more active efforts in the instruction of the young, the field appears to him as too far distant. He can hardly conceive that the boy of to-day, is to be the man of to-morrow; and that the very aggressions which he now laments, may be, perhaps, the very incentive which will lead that boy to a life of crime.

How well has it been said, by a recent writer,

"Scratch the green rind of a sapling, or wantonly twist it in the soil,
The scarred, and crooked oak will tell of thee, for centuries to come!"

and it is equally true, that a single bad impression, imprinted upon the mind of a child, may determine, for evil, his future destiny. But the comparison ceases here. The deformities of the oak are limited to the tree itself, and do not extend to the other monarchs of the forest. But who can limit the propagation of that evil which one man may entail upon his own, and succeeding generations?

But it is not merely against the occurrence of evil, that every citizen should strive. He, who, in the immunity of the present, becomes satisfied with aimless emotions, forgets alike what man has done, and man was born to do. During the whole path of his pilgrimage, from its beginning to its end, the

voice of duty calls him, continually, to toil ; and he can only win, and wear the moral honors of his being, by an unremitting progress.

In our own highly favored country, there is a peculiar duty devolving upon the people. Those, who, in a few years, are to control its destinies, are now in our Common Schools. There, in the spring-time of their existence, they will acquire those habits which shall characterize their lives. Whatever there is, of excellence, in the Constitution which has been bequeathed to us ; whatever there is, of value, in our laws, in the privileges of which we boast, in the honors which we prize, and in those institutions which have made our country " a name and a praise among all the people of the earth,"—all these depend for their existence, upon the education of those, who are so soon to stand forward, as actors, on the theatre of life ; and, however long, in the other hemisphere, the arm of force may maintain the quiet of a despotism, yet, in this country, the fabric of our government can only be maintained by a progressive improvement of the people in knowledge and virtue.

The past year has afforded the most gratifying evidences of an increased attention by the people to the subject of Common School education, which has gradually won to itself the interest of the community ; and that interest is destined to increase, with the deepened conviction of its importance.

The average attendance of the pupils has been increased ; though, still, it is a lamentable fact that there are thousands of the children in our State, for whom the means of education have been provided, who still neglect to avail themselves of its advantages.

"Teachers' Institutes" have been held in four towns, in different parts of the Commonwealth, which have been attended by a large number of teachers, for the purposes of instruction. The Secretary of the Board, and one, or more, of its members, have been present, and the influences of the associations promise to be extremely favorable to the cause of education.

Highly interesting oral, and printed discussions, have been had, during the past year, in reference to modes of instruction,

school-government, and discipline; and, though something of asperity has been manifested, yet truth has been elicited, and the cause of education has been advanced in the collision. It is to be regretted, that, in a cause, in which all the citizens of the State have so deep an interest, feelings of personal animosity should have been excited among any of those, who should labor together harmoniously in the accomplishment of a common object. It is to be regretted, also, that such frequent mis-statements should have been made, as to the views and recommendations of the Board, and of their Secretary, when an exact knowledge of those recommendations might so easily have been obtained, by a perusal of their recorded opinions. Indeed, much of the opposition of individuals, to each other, often arises from a mistaken belief of each other's opinions; and, in reference to the opinions, both of the Board, and of their Secretary, it is believed, that many, who have made those opinions the subjects of censure, will find that censure to have been wasted, when they shall have ascertained what those opinions are.

The situation of the three State Normal Schools is, in a high degree, flourishing.

The school at Bridgewater, under the charge of Mr. Tillinghast, assisted by Mr. Greene, is, as the visitors report, conducted with much wisdom. It was apparent, at the examinations, that eminently successful efforts had been made to render the pupils thoroughly acquainted with all the branches, in which it will be their business to teach; and the promptness, and precision of their answers, were, in a high degree, gratifying.

Careful attention, evidently, had been paid to the morals, and general deportment of the pupils; and the visitors were satisfied, that the School is carrying out the beneficent design of its establishment.

The number of scholars, during the past term, has been eighty, viz.: sixty males, and twenty females; and when the new edifice shall be completed, on, or before, the first day of July next, it is expected that the instruction of an increased number of pupils will add to the usefulness of the institution.

The Board are interested in learning the fact, that an annual convention of the Alumni of the institution is held in Bridgewater, for the purpose of promoting the cause of Education. More than two hundred of the pupils of the School have been present on these occasions; and as scenes, for the renewal of former acquaintance, for the imparting of lessons of experience, and, as affording opportunity for the educational appeals and counsels of the distinguished friends of the cause, they are regarded as important auxiliaries in the work of education.

The School at Westfield is also reported by the visitors, as conferring great advantages upon those who are enjoying its privileges. It is, at present, under the charge of the Rev. Emerson Davis, assisted by the Rev. Perkins Clark.

The examinations of the School were highly satisfactory. No special, previous preparations had been made for them. No parts of the different studies were allotted to the pupils. They differed from an ordinary recitation, only in extending over all the studies which the pupils had been pursuing, during the term; thus affording a satisfactory opportunity of ascertaining the thoroughness of their instruction, and the accuracy of their knowledge.

At the present time, the School may be considered as increasing in numbers, as, it is believed, it is winning its way to public favor.

The Normal School, now at West Newton, continues to sustain that reputation for exact instruction and thorough discipline, which it owed, when at Lexington, to the successive exertions of its Principals, Messrs. Peirce and May.

The school was opened at West Newton for the reception of pupils in September, 1844, and the average number in attendance for three terms, has a little exceeded sixty-two. During the present term, now about to close, there have been sixty-eight pupils. The demands upon the principal for Normal Teachers, have increased, and at the last spring and summer terms, Mr. Peirce had more applications than he could supply.

It will be recollected, that during the session of the Legislature, for the year 1845, a Memorial was presented by Charles

Sumner, Esq., and others, as a Committee of the friends of Education, setting forth the utility of the system of Normal Schools, in the training and preparation of teachers, and the want of proper accommodations, at two of the three schools, in buildings, apparatus and libraries. The memorial concluded, by urging upon the Legislature the appropriation of the sum of \$5,000, to be placed at the disposal of the Board of Education, for those purposes, on condition that a further sum, of the same amount, to be obtained by contribution from the friends of the cause, should be placed at their disposal for the same object.

It will be remembered, also, to the honor of the enlightened liberality of that Legislature, that, in accordance with a unanimous recommendation of the Committee on Education, to which Committee it was referred, the prayer of the memorial was granted; and the Governor, with the advice and consent of the Council, was authorized and requested to draw his warrant for the sum of \$5,000, in favor of the Board, when the same sum should be placed at their disposal by the memorialists;—the two sums to be appropriated, by the Board, in providing suitable buildings for the State Normal Schools, and for purchasing apparatus, and libraries therefor.

A satisfactory assurance having been given, that the sum to be raised by the aid of the memorialists, in order to entitle the Board to the liberal appropriation of the Legislature, would be placed at their disposal, it became an important question, as to the towns, in which the two schools should be permanently located. Upon this question, an amicable and an honorable contest took place between two towns, in the south-eastern, and two towns in the western parts of the Commonwealth; and the very liberal offers, which were made to the Board, as a part of the sum of \$5,000, before referred to, and also for the purposes of convenience and ornament in the vicinity of the school buildings, by the citizens of the towns of Bridgewater and Plymouth, and Northampton and Westfield, were cheering evidences of the kindly feeling of those citizens towards the cause of learning, and their high estimate of the value of these useful institutions.

In ultimately fixing upon Bridgewater as the location of one of the schools, and Westfield as the place for the other, the Board were governed by considerations which, in their opinion, were decisive in favor of each of these towns. They are, each of them, central and easy of access. The prices of board are exceedingly low, and the inhabitants have manifested the highest interest in the success of the schools and the welfare of the pupils.

It may not be improper here, to mention the amount contributed by the two towns, in which the schools are permanently located.

In Westfield, the town, in its municipal capacity, appropriated the sum of five hundred dollars towards the before mentioned sum of \$5,000, and the further sum of \$300, to be expended in constructing walks, and in raising and ornamenting the grounds in the vicinity of the site of the building. Individuals of that town subscribed six hundred dollars for the first of these objects, and a further sum a little exceeding six hundred dollars, for the second object.

A further sum of \$1,500 was raised by School District No. 1, in that town, to be applied towards the erection of the edifice, on condition that a portion of it may be used as a model schoolroom for the instruction of the children of the district, to be connected with the Normal School, under the general superintendence of its Principal.

An eligible site has been purchased for the building, at a cost of five hundred dollars,—the owner of the land having remitted to the Board one half of the estimated value. Contracts have been made for the completion of the building, within the means placed at their disposal, and the building will be ready for occupancy early in the ensuing summer.

During the five years of the existence of the State Normal School at Bridgewater, the inhabitants of that town have manifested a warm interest in its success, and they have contributed liberally to its means. At the time when it was proposed to erect a building for its permanent accommodation, and, of course, to give a permanent location to the school, not only individual citizens, but the town in its corporate capacity,

made liberal pecuniary offers to the Board, on condition that the school should not be removed. The question of location, both of the Bridgewater and Westfield schools, was eventually decided, with little or no reference to the pecuniary inducements held out by these respective towns, but on higher considerations of general policy and expediency. It is proper, however, to mention, that the rival towns of Plymouth and Northampton, offered the sum of two thousand each, as a *bonus* to the Board, on condition that the two schools, respectively, might be established within their limits.

The contracts for the erection of the Normal schoolhouse at Bridgewater are made, and the work is rapidly advancing.

The Report of the Secretary of the Board is herewith transmitted, and the attention of the Legislature is most respectfully and earnestly solicited to the important subjects which it discusses.

The Annual Report of the Treasurer is hereto appended; and the Board avail themselves of this opportunity to tender their thanks to the Treasurer, Mr. Mills, who, for eight years, has faithfully officiated as Treasurer of the Board without any pecuniary remuneration.

GEORGE N. BRIGGS,
WILLIAM G. BATES,
H. HUMPHREY,
JOHN W. JAMES,
B. SEARS,
E. H. CHAPIN,
H. B. HOOKER.

BOSTON, Dec. 11, 1845.

NOTE. The members of the Board whose names are not subscribed to this Report, were not present at the time of its adoption.

1844.		1845.		By Amount rec'd of Treasurer of Commonwealth,	
Dec. 13,	To Balance from old account due the Treasurer this day,	\$1193 09		" 23,	" " " " - \$3165 00
" 21,	" Amount paid sundry bills for School at West Newton:—			" 31,	" " " " - 1000 00
	" Amount paid to C. Pierce for salaries of Assistants, E. N. Lincoln, and C. Tilden, term to December 14th,	\$137 50		Sept. 4,	" " " " - 2000 00
1845.				Dec. 17,	" " " " - 1500 00
Jan. 9,	" Amount paid to Joseph Bird for instruction in music,	70 00		"	" Balance to new account, due the Treasurer, - 215 82
Mar. 15,	" " " C. Pierce for salaries for himself and Assistants to March 1st, and bills paid by him for repairs, apparatus, instruction in music, &c.,	657 95			
June 10,	" Amount paid C. Pierce, salaries for himself and Assistants, and bill for music,	479 50			
Aug. 8,	" Amount paid C. Pierce for salaries of Assistants, E. N. Lincoln, and C. Tilden, term to September 14th,	150 00			
" 18,	" Amount paid C. Pierce for his salary, 4 mos., to Oct. 1st,	400 00			
Dec. 17,	" " " " salaries for himself and Assistants to Dec. 31, and bills for repairs, labor, &c.,	521 43	2416 38		
Mar. 22,	" Amount p'd C. Pierce for repairs on School-house at West Newton,	500 00			
July 17,	" Expenses for library, apparatus, &c., on account of School at West Newton,	318 10			
Feb. 26,	" Amount paid sundry bills for School at Westfield:—				
	" Wm. Clough's salary for himself and Assistants, and bills for music, repairs, &c.,	375 00			
May 26,	" Amount paid to Wm. Clough, his salary for term, 3 mos., to June 4th,	225 00			
"	" Amount paid to E. Davis for his salary, term to May 18th, and bill for music,	95 00			
Aug. 8,	" Amount paid Wm. Clough for his salary, 3 months, and advertising,	230 00			
Nov. 15,	" Amount paid E. Davis for salaries, music, wood, &c.,	355 00	1280 00		

Mar. 22,	To Amount paid sundry bills for School at Bridgewater :-	
"	" " N. Tillinghast for salaries of himself and Assistants to 11th instant, and bill for repairs, " Massachusetts Ploughman," - - - - -	647 84
June 28,	" Amount paid W. Buckminster for advertising in " Massachusetts Ploughman," - - - - -	2 50
July 17,	" Amount paid N. Tillinghast for salaries for himself and Assistants to July 1st, - - - - -	633 33
Oct. 28,	" Amount paid Abram Washburn for rent of School-house 2 years, - - - - -	100 00
Nov. 10,	" Amount paid N. Tillinghast for salaries for himself and Assistants to November 4th, - - - - -	633 33
		<u>2017 00</u>
Feb. 7,	" Amount paid Thaddeus Monroe for rent and taxes of School-house at Lexington, - - - - -	156 25
		<u>\$7880 82</u>
1845.		
Jan. 17,	" Balance from old account, due the Treasurer, - - - - -	\$215 82
		<u>\$7880 82</u>

Errors Excepted.

BOSTON, DECEMBER 17, 1845.

CHARLES H. MILLS,

Treasurer of the Board of Education.

BOSTON, DEC. 17, 1845. The Committee of Finance have compared the vouchers with the above Account of the Treasurer, and find the same correct.

For the Committee,

J. W. JAMES, *Chairman.*

NINTH ANNUAL REPORT

OF THE

SECRETARY OF THE BOARD OF EDUCATION.

TO THE BOARD OF EDUCATION.

GENTLEMEN :—

THE close of another year brings with it solemn contemplations, in regard to the state of Popular Education amongst us. A year of opportunities has passed, never to return ; and the question which arises in the conscientious mind is,—not whether we may not have made some progress, or even great progress,—but whether we have made all the progress which it was in our power to do. If all improvements which it was possible for us to make during this period, have not been made, the loss must be felt throughout an unending futurity. As each year and each day brings with it as much of duty as can possibly be performed, there is, in strictness, no reparation for the omissions or delinquencies of the past. We may, indeed, repent of errors committed, and mourn over time misspent ; and, in view of the error and the loss, we may fill up the future with a full measure of diligence and of duty ; but wrong once done, and time once wasted, must forever remain unalterable, irrevocable, indestructible facts. The *past* is unchangeable by any mortal power ; and, it is no irreverence to add, by immortal power also. The sentinel who sleeps at his post, and suffers the citadel to be taken, can never, by nights or years of subsequent watchfulness, *undo* the captivity his sluggishness has occasioned ; and the Christian, who lingers but for an hour in his ascending pathway, can never afterwards have reached the same height of excellence, at the same time, to which he might otherwise have attained. This irrevocableness of neglected opportunities seems to have been ordained, by a wise Providence, to impress us with a deeper sense of the magnitude of our responsibilities, and of our culpableness for omitting to fulfil them ; while, on the other hand, the future is graciously open-

ed, where we may begin, though late, the work of reformation, and receive a proportionate reward.

In view of these truths, such questions as the following are forced upon the attention of every contemplative mind: Have we, during the last year, been faithful servants in carrying forward the greatest of all earthly instrumentalities for the advancement of mankind,—the education of the young? Have the errors and the abuses which still infest our noble system of Common Schools, been, as far as possible, rectified or extirpated? Have the great improvements which modern experience has brought to light, in regard to the modes of instructing and of training the young, been introduced, and has the widest practicable diffusion been given to them? Have all school officers and all teachers, each in his respective sphere, labored with all diligence and devotedness, and with a single eye to the welfare of the rising generation? Have the minds of the children been so enlightened and purified by the instructions they have received, and so strengthened by the exercises they have performed, that they will be better prepared than their fathers have been, to meet the great questions of social relationship and of national policy, so soon to be submitted to their decision? Has the moral nature of the young been so neglected that the groups of happy children now sporting around us, will, as so many of their fathers have done, go forth to depredate upon the property of the community, to embezzle private funds, to commit peculation upon public revenues, to become traitorous recipients of honorable trusts, to corrupt innocence, to fill the land with the woes of intemperance, to vilify sacred reputations, to destroy innocent lives, to crowd prisons and other receptacles of crime and infamy, and at last, after inflicting a life of curses upon a world they should have blessed, to lie down in a dishonored grave?—or, on the other hand, have the reason and conscience of these children been so successfully cultivated, that, when they come upon the stage of life, they will be able to shake off the gigantic evils which have fastened themselves upon society, and are impairing the value of all that makes life desirable? Have the educated,—those who fill the honorable seats of learning, and know by experi-

ence, the high and enduring satisfactions which knowledge can confer,—have they sought to diffuse among the less educated masses, that love of learning which will be necessary in order to save themselves from the Vandal attacks of Ignorance; and have the wealthy contributed that portion of their superfluous gains, to the spread of such useful information and sound principles, as alone can repel the incursions of agrarianism? In fine, is our State carrying forward the great work of Popular Education in a manner corresponding with the example bequeathed to her by her illustrious ancestors; and in the manner which is due to those younger members of the American Union, which, year by year, are added to this great Republican family, and for whose welfare we are bound to care, by every consideration of private and of public interest? Alas! it is to be feared that none of these questions can be answered with an emphatic and unqualified affirmative. May the close of another year bring less occasion for regret than any of its predecessors have done.

A brief retrospect of the condition and progress of our schools during the past year, and an attempt to set before the Board one of the greatest deficiencies under which those schools are now suffering, will constitute the topics of my

NINTH ANNUAL REPORT.

During the last summer, the Honorable John Davis, of Boston,—late Judge of the Circuit Court,—made a present to the State Normal School at Bridgewater, of the London Encyclopædia. The following inscription is entered on one of the fly-leaves, at the beginning of the first volume:

Boston, *July 21st*, 1845.

This copy of the London Encyclopædia, (entire in 22 volumes,) is respectfully presented to the Massachusetts Board of Education, for the use of the State Normal School at Bridgewater;—*Splendeat usu*.

JOHN DAVIS.

The work is found to be exceedingly valuable as one of reference, and it is much used by the pupils of the institution.

LIBRARIES.

The sum drawn from the treasury for the purchase of School District Libraries, from Dec. 1, 1844, to Dec. 1, 1845, was \$1,470. As a greater proportion of the districts in the State are supplied, the annual drafts upon the treasury are becoming less.

The only towns in the State which have not availed themselves at all of the bounty offered by the State, for the establishment of School Libraries, are the following :—

Boston, in the County of Suffolk ;

Burlington, Cambridge, Groton, Littleton and Medford, in the County of Middlesex ;

Carver and Hull, in the County of Plymouth ;

Rutland, in the County of Worcester ;

Easthampton, Enfield and Prescott, in the County of Hampshire ;

Holland, Monson, Tolland and Wales, in the County of Hampden ;

Leyden and Wendell, in the County of Franklin ;

New Ashford, Peru, Pittsfield and Windsor, in the County of Berkshire.

THE FOLLOWING TABLE EXHIBITS THE CONDITION OF THE MASSACHUSETTS SCHOOL FUND.

Amount of Massachusetts School Fund at the end of each year since its establishment, and the Annual Interest on the Cash and Stocks.

Year.	Notes for Lands sold prior to 1837.	Notes for Lands sold since 1837.	Stocks & Notes of Banks, &c.	Cash deposited and bearing interest.	Total.	Annual Interest on Stocks and Cash; distributed among the towns.
1835	144,070 06	.	281,000 00	89,836 68	514,906 74	16,331 39
1836	160,027 39	.	281,000 00	114,350 58	555,377 97	19,102 24
1837	149,463 94	2,000 00	281,000 00	129,212 35	561,676 29	20,040 77
1838	124,163 16	1,500 00	281,000 00	143,517 23	550,180 39	20,712 30
1839	115,384 78	18,885 46	381,000 00	58,592 20	573,862 44	20,806 86
1840	109,864 43	27,767 98	401,000 00	51,911 17	590,543 58	21,917 01
1841	73,888 58	19,688 45	455,450 00	17,759 17	566,791 20	23,347 19
1842	58,635 19	24,206 39	471,000 00	1,676 34	555,517 92	23,573 35
1843	45,763 73	44,150 32	471,000 00	2,781 58	563,695 63	24,370 78
1844	39,350 70	127,731 17	541,000 00	45,933 10	754,014 97	26,288 75
1845	*28,416 91	*110,492 28	608,043 00	42,437 36	789,389 55	28,966 85

* The interest accruing on "Notes for Lands," is added to the principal, until the notes are paid. The interest on the funded capital only is distributed among the towns.

It is well known that the greater part of this fund has been derived from the sale of Maine lands. The joint title of Massachusetts and Maine covers about six millions of acres of land lying within the limits of the last named State. Half of this, by the Act of separation, belongs to the State of Massachusetts; and, by the Act of 1834, chap. 169, one half of the monies received from the sales of the part belonging to Massachusetts, is to be added to the Common School Fund, until that fund shall amount to one million of dollars. By the above table, it will be perceived that the fund is now \$789,389 55, and that it is regularly increasing. According to the estimate of the Land Agent, the average value of the unsold lands may be set down, at the lowest, at fifty cents an acre. By this estimate, the resources of the school fund, from this source, are not less than \$750,000.

TOWN APPROPRIATIONS.

The amount of money which the towns appropriated for the support of schools, and raised by self-imposed taxation, during the last school year, was . . . \$576,556 02

This sum exceeds the appropriation of the previous year, by more than *twenty-eight thousand dollars*.

The value of board and fuel voluntarily contributed by the people for the purpose of prolonging the Common Schools, was . . . 36,338 02

The income of the Surplus Revenue, devoted by the towns to the same cause, was . . . 9,167 50

\$622,061 54

This sum of \$622,061 54, was expended for teachers' wages and board, and for fuel for the schools, during the school year 1844-45. It is exclusive of a sum,—probably equal to \$150,000,—expended for building and repairing schoolhouses. It is also exclusive of all monies expended for school libraries and apparatus, and of the cost of all text books and stationery.

Doubtless the money expended for Common Schools during the last year, must have considerably exceeded one dollar apiece, for every man, woman and child in the State.

LENGTH OF SCHOOLS.

The length of the schools is gradually and uniformly increasing. Including the increase in the number of the schools, the aggregate of increase in the amount of schooling furnished to the children in 1844-45, as compared with the amount furnished in 1837, is five hundred and fifty years; and the increase during the last year, as compared with the preceding, is more than sixty years. On an average, the length of the schools has increased a full month each. The regular increase in the number of what are called annual schools,—that is, schools kept through the year, excepting only the customary vacations,—is a fact very auspicious to the cause. By furnishing constant employment to a greater number of persons, it tends to elevate school keeping from an occasional occupation into a regular profession. This not only increases the number of professional teachers, but, by holding out the inducement of a permanent occupation, it encourages teachers to prepare themselves more thoroughly, before entering upon their work. In the present infantile and imperfect state of the art of teaching, it may safely be anticipated that every earnest and competent man or woman, who enters the profession, will contribute some new and valuable idea for the advancement of the cause.

ATTENDANCE.

Irregular attendance upon our schools has not ceased to be one of the greatest obstacles to their prosperity. It is true that, from year to year, there is a gradual mitigation of the evil, but the difficulty is of so stubborn and intractable a nature, and the reform is so slow, that, at the present rate of amelioration, it will require more than half a century to overcome it,—more than the period allotted to four entire generations of school children.

The whole number of children between the ages of 4 and 16,
 who belonged to the State, during the school year, 1844-45,
 was 194,984

But the whole number of children in the Public Schools,
 during *the summer* of the same year, was only . 149,189

45,795

Being 45,795 less than the whole number of children ;
 and the average attendance *in summer* of those who
 belonged to the school, was only 106,941

Making a difference between the whole number in the
 State, between the above mentioned ages, and the
 average attendance on the school, *in summer*, of
 88,043, which was equivalent to a constant absence
 of more than eight nineteenths.

The whole number belonging to the *winter* schools
 during the same year, was 169,977

Showing that, at least, more than 25,000 of our children, be-
 tween the above mentioned ages, were not in the Public Schools
 at all, during the winter season. The average attendance was
 only 125,259, which was equivalent to a constant absence of
 almost 70,000.

But there are two items, not embraced in the above state-
 ment, which go to increase its aggravation and enormity. Of
 the number belonging to the schools, 6,997 were under the age
 of 4 years; and 11,572 were over the age of 16 years; 18,569,
 therefore, were in attendance who were not between the ages
 of 4 and 16, and so the number of children between these ages
 who were either permanently or temporarily absent, is propor-
 tionally enlarged.

On the other hand, however, a portion of the children be-
 tween the ages of 4 and 16, are educated wholly at academies
 or private schools; and hence their absence from the Public
 Schools is no evidence that they are growing up without edu-
 cation. Supposing this latter number to be 12,000, it will then
 follow, (without making any allowance for those under 4 and
 over 16,) that more than three-eightheenths, (33,795,) of the
 children wholly dependent upon the Public Schools for an edu-

cation, were not in those schools at all, during the summer; and that 13,007, were not in them at all during the winter. If this abandonment of the Public Schools, by thousands during the winter, and by tens of thousands during the summer, were all, the evil would be less appalling. But the whole truth adds new and formidable features to this delinquency. Many of those enrolled in the schools are but occasionally present; and very few of them are uniformly so. The aggregate of the absences of those who belonged to the schools, was equivalent, *in summer*, to the permanent absence of 42,248; and, *in winter*, it was equivalent to the permanent absence of 44,738.

On the whole, therefore, of the entire number of children in the State, between the ages of 4 and 16, who are supposed to be wholly dependent upon the Public Schools for an education, the absences, either temporary or permanent, were equal to the permanent absence of 76.043, in summer, and to the permanent absence of 57.725, in winter;—that is, the absences amount to about seven and a half eighteenthths in summer, and to about five and a half eighteenthths, even in winter. Taking both summer and winter together, a number equal to considerably more than one-third of the whole number of children who look alone to our Common Schools for an education, may be considered as permanently absent from them.

Now, whatever amount of money it costs to maintain our schools,—and the sum expended last year was between \$800,000 and \$900,000,—more than one-third of that sum is lost by irregularity of attendance. It would be an under-estimate to rate this loss at \$300,000, for the last year; and the derangement of classes, the interruption of studies, and the consequent hinderance to progress, which the irregular scholars inflict upon the whole school, are such, that every experienced teacher will say, that, if only one-half of the children could be uniformly in school, it would be better than the present irregular attendance, though this attendance should be equal to two-thirds of their number. Every experienced teacher will affirm that, if the children of the State could be separated into two equal divisions, and one of these divisions would attend the schools regularly, during one year, and the other division, during the

succeeding year,—each half being banished from school during the alternate years,—it would be better for the rising generation than it now is. Every experienced teacher will assert, that, if only one half the sum of money should be raised for the maintenance of schools, which we now raise, and all the children should attend school regularly while that money should be expended, such a course would promote the educational welfare of the State better than it is now promoted.

So far as the intelligence of the rising generation, and their ability to perform the various social and political duties of adult life,—which they will so soon perform, whether they have ability or not,—are dependent upon our Common Schools, one half of that intelligence and ability is sacrificed, is thrown away, by the prodigal and spendthrift manner in which we squander these unreturning opportunities. So far as our schools foster the interests of morality, and act as a restraint upon those formidable vices which are everywhere starting up around us, we forfeit, by our infatuated conduct upon this subject, one half the good that might be effected, and we double the fearful evils that must be suffered. Not only are the intelligence and moral condition of the State to be certainly and permanently degraded by this self-inflicted wrong, but the reputation of the Commonwealth, its dignity and honor and moral power, the force of its example upon other members of the Union, and its influence in shaping the destinies of our common country, are involved in a question which we treat with such amazing indifference. If our noble system of Common Schools is the boast of our own State, and the envy of others; if, as is the case, not a week passes, from one end of the year to the other, when we are not called upon, by leading men of other States and countries, to give information respecting the organization, the administration and the success of our schools; how much more persuasive would be our advice, how much more brilliant our example, were we not thus guilty of wasting the rich privileges we enjoy! Did we improve these privileges as we ought, then, though straitened in territory, and feeble in numbers, we might win a homage which the mightiest nations have failed to earn,—the unbought homage

of contemporaries and posterity, for the varied blessings we had dispensed.

The distinctive and substantial difference between a Republic and a Despotism, consists in the sovereignty or the subjection of the people composing them. There may be the form and theory of an arbitrary government, while the nominal possessors of power feel constrained to yield continual deference to the popular voice. On the other hand, there may be a written constitution, and all the administrative forms of a free government, while a portion of the people are incapable of understanding a single one of all the momentous questions which are submitted to their decision; and who, therefore, are as much governed by others, in all the votes they give, in all the dogmas they take up, and in all the party watch-words they shout, as the subjects of the sternest despotism are governed by their hereditary masters. The means of government may be different, but the abjectness and servility of the governed are as real in the one case, as in the other; and the factionist or demagogue who inflames or wheedles, is as irresponsible as the lord who commands. Now, in a republic, the number, or proportion, of this class, who never think for themselves, and who therefore always act at the dictation of others; and who, as a necessary consequence, fall, by force of their own gravitation, into the hands of selfish and profligate men,—this number may go on increasing from year to year, until they become a majority of the whole; or, at least, until in all cases of emergency, they hold the balance of power, while the forms of the republic may remain unchanged,—nay, these very forms may be converted into a more efficient engine than ever before existed for wielding the selfish and irresponsible power which is the most execrable element in despotism itself. One after another, intelligent and conscientious men may drop out of the ranks, and their places be supplied by those whom ignorance and imbecility have prepared to become slaves, until, by a transition so gradual and stealthy, as to excite no alarm, the nominal republic may become an actual oligarchy,—a government of a select few,—not however, the selected best, but the selected worst.

There is no antidote or preventive against such a national catastrophe, but in the education of the whole people. But if the people do not improve the opportunities that exist, the fact of their existence will not avert the catastrophe. Viewed from this point, we catch a glimpse of the incalculable wrong committed by those parents and guardians who cause, or who tolerate, the absence of their children from school. Their conduct, indeed, seems inexplicable, on any hypothesis of human nature which does not deny to it the possession, both of reason and conscience. The schoolhouse has been erected and furnished, the books and apparatus have been provided, the teacher has been employed, the money for meeting all the expenses has been appropriated; and yet, at the very place and time where all these means have been brought together, and where they are to be transmuted into knowledge, and morality, and happiness, and to be bestowed upon the children, those children turn away, as if disdaining to accept the boon.

The only efficient remedy which has ever yet been applied to this mischief, consists in the adoption of a regulation by the school committee, by which parents are required to elect between the uniform attendance, and the uniform absence of their children. Of course, provision should be made for cases of sickness, or other disabling causes. With these exceptions, the committees of most of our large towns have established regulations, by which the pupil's right of attendance for the residue of a current term is forfeited by a certain number of absences. The measure has proved highly remedial wherever adopted. The absences have often been reduced seventy-five per cent.; in some instances more;—proving conclusively that they had not been of a necessary or inevitable kind. The law warrants this mode of proceeding; justice to the parents who do send their children regularly, requires it; the well-being of the community demands it. Such a measure should not supersede remonstrance and expostulation, with the delinquent; and probably there may be some towns where the people would not yet uphold the committee in adopting it; but it is to be hoped that it will be introduced as speedily and as gener-

ally as public opinion will allow, and that the formation of such an opinion will be hastened.

COMPENSATION OF TEACHERS.

The compensation paid to teachers, both male and female, is also regularly, though slowly advancing. Yet how inferior is it, to what the dignity and importance of the vocation demands! On an average throughout the State, the compensation paid to male teachers, is but \$32.11 a month; and this sum includes the comparatively high salaries given in our cities and large towns. It also includes the value of board. Taking the great majority of our country towns, the salaries paid to the masters of the Public Schools will be found to range from sixteen or seventeen, to twenty-one or twenty-two dollars a month. If teachers look for a more liberal remuneration, they abandon the service of the public, and open private schools for the children of the wealthy. And thus thousands of private individuals, from their own resources, command better teachers, and provide a better education for their children, than the public provides for the mass of the people. The individual outdoes the State; the rich man outbids the Commonwealth; and the children of a select class enjoy privileges which are denied to the great mass of the people,—to those who are to constitute our highest ornament or our greatest dishonor,—who are to be our strength or our destruction.

And what are those teachers, who labor for a compensation not varying widely from \$20 a month, expected to do? If our laws on the subject are not a pretence and a delusion, they are expected to mould the manners of the whole rising generation into decorum and propriety, to strip off and cast away all awkwardness and vulgarity and every unseemly habit; they are expected to train the children to correctness of language and of enunciation, and to those forms of social intercourse which are cultivated and observed by civilized and respectable people; they are expected to instil those sentiments of kindness and benevolence, of which external politeness and a regard for the wants and wishes of companions and friends,

are but the external expression ; they are expected to cultivate filial and fraternal and sisterly affections, and all those feelings which give charm and blissfulness to the domestic fireside ; they are expected to develop the young intellect and to replenish it with knowledge ; and they are expected, in the beautiful language of the statute, to inculcate upon all the children and youth, committed to their care, " the principles of piety, justice, and a sacred regard to truth, love to their country, humanity and universal benevolence, sobriety, industry and frugality, chastity, moderation and temperance, and those other virtues, which are the ornament of human society, and the basis upon which a republican constitution is founded."

And, for the talents and the accomplishments ; for the time and money spent in preparation ; for the experience and the wisdom, which will enable them to perform these arduous and sacred duties, what compensation do teachers receive ? Not half so much as is ordinarily given to head-men and master-workmen in the handicrafts and trades ; not one third, often not one fourth part so much as is paid to cashiers of banks, or secretaries of insurance companies, or overseers in factories, or engineers on rail-roads. The superintendents of those who work on wood and brick and stone, are better compensated than those whose vocation it is to awaken lofty thoughts, to ennoble feeling, and to build up character upon the enduring foundation of principle. How, again, does the teachers' profession compare with the other professions, as it regards their respective emoluments ? If physicians, as a class, were not more liberally remunerated than schoolmasters are, we might safely assert, that the knowledge of human physiology, and the sciences of medicine and surgery, founded upon it, would be lost ; that the medical profession would speedily degenerate into a company of quacks and empirics ; and mankind would go back to using charms and incantations for all the diseases and the casualties, that " flesh is heir to." Were the services of the legal profession as poorly requited as those of the educational, those well-defined rights of property, of character and of person, which are one of the distinguishing marks of civilization, would be annulled ; the poor would be at the mercy of the rich, and the weak under the domination of the

powerful, to a degree of which, at present, we can form no conception.

On what principle, then, can it be accounted for, that a people calling itself intelligent, should reward with a far higher degree of liberality, the profession which protects that property which, perhaps may descend to children, perhaps may take to itself wings and fly away, than they reward the men who mould the character of those children, and give them those inward possessions which moth and rust cannot corrupt, nor thieves steal? On what ground is it explicable, that a people calling itself civilized, should place a higher value upon the outward adornments of the body that perishes, than upon the imperishable soul? And who has the sagacity and the profoundness to explain how it is, that a people denominating itself Christian,—not excepting even those who are most tenacious of the title, and profess to value it most highly,—should evince a deeper *practical* interest, and reward with readier and larger emoluments, the consignees who make sale of their goods, and the bankers who negotiate their stocks, and the builders of their ships and their factories, than they do those chosen guides and exemplars, who modify and perhaps foredoom the destinies of their children for time, if not for eternity? So stupendous a solecism exists not elsewhere in the history of the world! We make that first which is last, and that last which is first! The mind is subordinated to the body; the soul to the senses; immortal to temporal good!

Did it require any profound meditation or sagacity to discover, that no mines of silver or gold can confer such wealth on the community as an inventive genius can do; that there is no commodity in a nation's valuation which is so enriching as the health and the strength that brace the muscles of the workman and make labor a pleasure; that there is no life-insurance, so secure and at so low a premium, as a knowledge of the Physical Laws; that there is no police so guardian and so powerful as the instillation of virtuous principles into the minds of the young;—did it require the intellect of a Newton or a Franklin to discern these truths, our wonder at the indifference of men to the cause of education might be abated. But it demands no extraordinary or high-trained powers to

discover that these truths are but truisms. Let attention be turned to the subject, let principles be expounded and examples given, and every honest mind will be convinced, and constrained to act upon its convictions. In addition, then, to those two professional classes who give counsel and direction respecting the health and the wealth of the community, we want another and a nobler professional class, who have been fitted by study and training, to preserve and insure the healthfulness of the young, rather than to alleviate the pains of those mature or chronic diseases whose seeds had been sown in childhood. We want a profession which understands the laws of the intellectual and spiritual nature of man,—so much more prolific of true enjoyment than any laws of property can be. This profession should be rewarded and honored in proportion to the magnitude and preciousness of the interests committed to its care. The deep-rooted affections and convictions of the community should cluster around it and uphold it. Its title to influence and authority, founded upon the good it accomplishes, should be everywhere acknowledged; and each successive generation should feel, that it has derived a fulness and a perpetuity of happiness from it, compared with which silver and gold are corruptible things.

But how can this be done, while the salaries and the social consideration bestowed upon teachers, furnish so little inducement to enter the profession, and while avenues to greater honor and emolument, constantly opening around, are seducing its members into more brilliant or more lucrative walks of life? The thing is impossible. It is necessary that our policy should be organically changed. Society must countermarch. The rear must take the place of the van. The moral must outrank the sensual. The highest talents and attainments must be culled for superintending the *mind* of the race, during the period when it is most susceptible of influence; and talents and attainments of a secondary grade must be accounted sufficient for superintending those interests of men which are external and fugitive. Mediocrity may be sufficient to superintend the growth of grain and the rearing of cattle, to manage banks and rail-roads; but the care of children,—the cultiva-

tion of great thoughts, of sublime emotions, of devout affections,—demands the highest endowment, acquisition and genius. To keep school for a few years, in order to obtain the means of entering the medical or legal profession, is preposterous. The future schoolmaster should rather serve an apprenticeship with a physician, that, by acquiring a knowledge of human physiology, he might better guard and preserve the health of his school. He should rather prepare himself for teaching, by spending a few years in studying the great principles of jurisprudence and of civil polity, that he might thereby be enabled to give instruction to his pupils respecting those leading laws of the land, both civil and criminal, which would save them in after-life, from the expenses of litigation and from becoming the victims of crime. Whoever controverts this view of the subject, must proceed upon the assumption, either openly or impliedly, that matter is more valuable than mind; that houses and chattels and stock-notes are more precious than a cultivated intellect, or an honor-bound and truth-loving heart.

But however wide the distance between our duty and our conduct, in regard to male teachers, the distance between them is still greater in regard to the other sex. Reason and experience have long since demonstrated that children, under ten or twelve years of age, can be more genially taught and more successfully governed by a female than by a male teacher. Six or eight years ago, when the employment of female teachers was recommended to school committees, not a little was said against adopting the suggestion. But one committee after another was induced to try the experiment, and the success has been so great that the voice of opposition is now silenced. So far as can be learned from the committees' reports, I believe there is now an unbroken unanimity among them, on this subject. It is found that females will teach young children better than males, will govern them with less resort to physical appliances, and will exert a more genial and kindly, a more humanizing and refining influence upon their dispositions and manners. The apprehension that they will have too little strength to govern, that they will be harassed by disobedience

and driven away by insurrection, has been dissipated. The proportion of schools kept by females, which have been broken up on account of the insubordination of the scholars, or discontinued because of the incompetency of the teachers, is far less than of the schools kept by males. The following statement exhibits the annual increase in the number of female teachers, in the Public Schools of Massachusetts, including both summer and winter terms, from 1837 to 1845, inclusive :

Year.		No. of Males.		No. of Females.
1837	- -	2370	- -	3591
1838-9	- -	2411	- -	3825
1839-40	- -	2378*	- -	3928
1840-41	- -	2491	- -	4112
1841-2	- -	2500	- -	4282
1842-3	- -	2414*	- -	4301
1843-4	- -	2529	- -	4581
1844-5	- -	2595	- -	4700

Thus it will be seen that while the number of male teachers has increased only 225, the number of female teachers has increased 1109. The number of male teachers employed last year, in all our Public Schools, including both summer and winter terms, was only 2595, while the number of females was 4700,—difference, 2105. This shows that many of our winter schools,—often attended by lads and young men, from 14 to 20, and, sometimes, to 25 years of age,—were kept by females; and the instances are numerous where females have succeeded in maintaining order and good government in schools, which, under a male teacher, had been broken up by insubordination.

And what is the pecuniary encouragement held out to females to enter upon this truly noble, truly feminine, and truly Christian employment? I know of but one female teacher in the State,—of course, the teachers of Public Schools only, are spoken of,—who has so high a salary as \$600. One or two others have \$500, and one teacher of a Primary School has received \$400 a year, for many years. But, even in Boston, the

* The Returns for these years were not quite complete.

highest salaries paid to females, either in the Grammar and Writing, or in the Primary Schools, have, until within the last three months, been \$250. The salary of the assistants in the Grammar and Writing Schools, has lately been raised to \$300. But in the great majority of country districts throughout the State, the compensation, exclusive of board, ranges from \$6 to \$8 a month,—from a dollar and a half to two dollars a week. Now is not this injuriously and discredibly low? I know too well what is said in reply to this fact,—namely, that whenever a vacancy occurs, there is a great number of applicants to fill it. But this very fact demonstrates the insufficiency of the compensation, and the too low standard of qualifications. Let the standard of qualifications be sufficiently degraded, and the next cargo of female immigrants that lands upon our shores, will become competitors for a teachership in our schools. The standard of qualifications should be so elevated, that the applicants will not be more than two or three times as many as the vacancies to be supplied; and the compensation should be increased correspondingly.

There is another fact of great importance, which seems not to be generally known; or if known, it is disregarded. While we pay so inadequate a salary at home, many of our best educated young women go to the south and south-west, where they readily obtain \$400, \$500, or \$600 a year;—\$500 is probably not more than an average. Others of our best educated young women become assistants in academies, or open private schools on their own account. In consequence of all this, there is a perpetual drain from our Public Schools, of a portion of the best talents and highest attainments in the State. But, as the public is richer than any individual, it ought to command better services than any individual can command, and give greater remuneration than any individual can afford to give; and although so high a point as this cannot be reached at once, nor even for years, yet we should be aiming at it, and approximating towards it. At least, for want of adequate encouragement at home, we ought not to condemn to a sort of exile, many of our most highly-gifted and accomplished young women. As \$500 at home is as good as \$600 abroad, it would

be our best policy, by offering it for our first class of schools, in cities and large towns, to command the best services in the Commonwealth. Ought we not to practise this liberality for the intellectual and moral nurture of the generation that is growing up around us,—a generation which is to have the solution of more difficult social and moral problems than any generation that has ever before existed?

By a recent vote of the school committee of Salem, all their Grammar Schools for girls have been placed under the sole and exclusive charge of females.

SCHOOL REGISTERS.

By the act of March 18th, 1845, the Secretary of State was required, "instead of the single sheets for school registers," before transmitted, "to transmit Register Books, sufficient to last for five or more years, in such form as the Board of Education should prescribe;" and, by a vote of the Board, dated the 28th of May last, the Secretary of the Board was directed "to prepare a form for a book of School Registers," in pursuance of the above-mentioned act.

In obedience to this vote, a blank form of Register has been prepared, and is now in the hands of the printer. As the schools are already supplied with Registers for the current winter term, it is expected that they will commence using the new Registers at the beginning of the ensuing summer term, before which time, they will be distributed to the committees.

The Register is designed for five years. It is supposed to contain a sufficient number of pages to last during that time,—different sized books being prepared for different sized schools. As the statute required it to be sufficient for five years, it could not be prepared for less; and, for several reasons, it was deemed unadvisable to use the discretionary power. Among the principal of these reasons, is the chance for improvement in its form, which experience or invention may bring to light within that period of time. Many new schools, too, will spring up, and the size of old ones will be changed before five years will have elapsed; and, although provision is made for such

changes, yet the adequacy of such provision must be a matter of conjecture.

Much time and pains have been devoted to the preparation of the Register. I have examined hundreds of different forms, and availed myself of the suggestions of many intelligent teachers, in order to make it as perfect as possible. After arranging it in the best way I was able, copies were sent, or exhibited, to distinguished teachers and school officers, not only in our own State, but in several others. It was not placed in the hands of the printer until it had received the approval of many of the best teachers and educationists in the country. I hope it will prove satisfactory.

The Register provides for the entry of each pupil's name. Against the space for the name, there is a blank for all tardinesses and absences. There will also be a space, where the teacher can keep, if he pleases, a daily account of mental progress and moral deportment. At the end of the term, all the items, under these heads, can be summed up, and their aggregate stated. When, therefore, a child continues in the same school, from year to year, his name will be regularly carried forward; and, if the Registers are preserved, they will contain the school history of the child. They will enable a parent or committee man to trace his progress; they will furnish to each pupil the means of self-comparison; and, if skillfully managed by the teacher, they may be made a powerful incentive to good, and dissuasive from evil. They may also be rendered an efficient preventive of irregularity in attendance. Heretofore a difficulty has existed, because the Register did not fasten the delinquency of absence upon the particular offenders. At the end of the term, it is true, an absence of 25 or 30 per cent., more or less, was proved, but who were the culprits, or to what extent they were individually in fault, did not appear. Hence the guilty escaped with the innocent; or, in the no less unjust alternative, the innocent suffered with the guilty. By the present Register, each one will be approved or condemned, according to his deserts.*

* The sign almost universally made use of in school Registers, for denoting the absence of a scholar, is the arithmetical sign for *plus*, (thus +;) but one does not like to

BREAKING UP OF SCHOOLS.

As was predicted in the Report of last year, the number of schools broken up or discontinued, on account of the incompetency of teachers, is considerably greater than in the previous year. Until the act of February 23d, 1844, no express authority had been given to school committees to discharge a teacher on account of incompetency. Their power to do this, if they had any, was an implied one; and, in all cases, where they attempted to exercise it, its existence was contested. Hence many cases of alleged incompetency were endured, rather than to encounter the expenses and the uncertainty of litigation. But by the law of 1844, the committee of any town are expressly "authorized to dismiss from employment any teacher in such town, whenever the said committee may think proper." Almost every consideration that can be imagined will prompt committees to exercise great caution in the use of this discretionary power; for that degree of incompetency must be very gross which will inflict a greater evil upon the school than a violent termination of it. In the school year 1843-4, the number of schools in the State reported to have been broken up on account of the teachers' incompetency, was forty-three. During the last year,—that is, subsequently to the enactment of the law,—the number discontinued, or suspended, for the same cause, was sixty-five,—an increase of fifty per cent. This shows the necessity and the salutary operation of the law.

During the same year, the number of schools reported to have been broken up by the insubordination of the scholars, was fourteen. Nine others were broken up by a complication of causes, which might be analyzed into insubordination, incompetency, and so forth; but it would be an impracticable problem to define the aliquot parts of the different ingredients of mischief which made up the fatal compound. One is report-

have his mathematical associations disturbed, by seeing the sign of *plus* used to denote absence, which necessarily means *minus*. In the forth-coming Registers, the sign selected for this purpose, is the *caret*, which signifies *wanting*. This seems appropriate, because the entry of the *caret* to show that the pupil is absent from his seat, will also show that knowledge is absent from his mind.

ed to have been discontinued because the teacher would not punish, and could not govern without punishing; one because the teacher punished too severely, and one from “insubordination of parents.”

In the whole, 91 schools were broken up; or, on an average, one school in each 37, in the State. Allowing 50 scholars to a school, which is not far from a just average for the State, the 65 schools which were discontinued through the incompetency of the teachers, would contain 3,250 pupils. This number of our children, then, must have suffered during the last year, under that extreme degree of incompetency which required the dismissal of the teacher, and rendered the evils of breaking up the school more tolerable than the evils of its continuance. How impressively is the expediency of all those measures which have been adopted for increasing the qualifications of teachers, ratified and commended by a fact like this!

And why should we be surprised at such a result? Does any vocation in the whole circle of human employments require so much previous preparation; and is there any one in the wide range of intellectual occupations that receives so little? And as to the great majority of teachers, it may be added, that no sooner do they gain a little experience in the business of teaching, than they are allured from the employment into other walks of life, which hold out more brilliant rewards of honor or emolument. Having gained the temporary purpose for which they entered upon the business, they abandon it,—not merely without regret, but with alacrity. It is impossible that the public can be aware of the proportion of new, untried teachers, who annually enter this employment,—an employment second to none in the whole range of human interests. During the last year, I ascertained, in regard to a large majority of the teachers in the State, how long they had taught. The result was as follows:

The number of those who taught last year, for the first time, was	671
The number of those who had taught for three months, or for one summer or winter term, not varying far from three months, was	437

Taught	6 months and less than	1 year,	577
"	1 year	" "	2 " 687
"	2 "	" "	3 " 381
"	3 "	" "	4 " 294
"	4 "	" "	5 " 127
"	5 "	" "	10 " 256
"	10 "	" "	15 " 51
"	15 "	" "	20 " 16
"	30 "	" "	25 " 13
"	25 "	" "	30 " 4
"	more than	30 "	3

A few towns,—Boston among the number,—did not answer the inquiry addressed to them; and, therefore, their teachers are not included in the above statement. Making a slight allowance for these exceptions, the above may be considered as fairly representing the relative proportion of teachers who annually assume the business for the first time; and also the relative length of time during which older teachers have continued in the work. Indeed, the proportion of experienced teachers is considerably greater now than it was a few years ago.

From these statistics, then, it appears that considerably more than one sixth part of all our teachers, annually, are beginners in the work of training the young to health, to knowledge and to virtue. Almost one third part have either not taught at all, or they have taught only during a single summer or winter term. Or, to present the subject in a still more startling light, more than one sixth part of our teachers, annually, are teachers for the first time; more than one third of the remainder, though they may have taught, yet none of them so long as a single year; and almost half of them have taught for one year only, or less. What precious interests do we commit to inexperienced hands! How disproportionate the care bestowed upon houses and furniture and equipage, compared with that which is reluctantly rendered to principle and conduct and character! Do not these facts urge us importunately to do more,—to do and suffer all things,—to raise the qualifications

of teachers to some nearer correspondence with the magnitude and the preciousness of the interests committed to their hands ; and to supply inducements to all those whom nature and culture have united to qualify, to consecrate themselves to the work ? In Prussia, thirty years is the common estimate for a teacher's continuance in his office.

In visiting numerous schools, for the last eight years, the fact has often been forced upon my attention,—what, indeed, would have occurred beforehand to any one who reflects upon the subject,—that our teachers, as a class, possess more talent than skill ; that their aims and purposes are higher, than their knowledge of means and methods will enable them to reach. Hence it happens that all those inexperienced or youthful teachers, who read an instructive book or periodical, on the subject of education, immediately modify their manner of teaching, improving some of their former methods and discarding others. Hence too, when visiting a good school, they always see something to be adopted and reduced to practice in their own. Now all this inferiority of their actual to their potential ability ;—I mean all the difference between what they *do* accomplish and what they *might* accomplish,—is a dead loss to the community. They have talent ; they have a rarer and a nobler possession than talent,—the disposition to improve it ;—but for want of a knowledge of better methods and appliances, for want of some simpler process or clearer explanation, they fail to accomplish the good of which they would otherwise be capable. How often does the ingenuous minded artisan or mechanic find occasion to say, “ How much labor it would have saved me, had I known this method before ! ” or, “ How much time and expense would such an instrument have saved me ! ” Many an inventive genius must have failed of embodying his profoundly original ideas, for want of some implement or process, which the art he practises had not yet reached. Supply him with this implement or process, and he blesses mankind with his discovery. In the same way, if the natural good sense and benevolent desires of the class of teachers of whom I am speaking, could be furnished with better means and methods of instructing and governing, they would reproduce

their own talent and disposition, more rapidly and more completely in the minds of their pupils.

Should it be said, in reply to this, that wherever there is real genius, it will eventually, in the language of Lord Bacon, "find a way or make a way" to the realization of its conceptions, the correctness of the assertion might be admitted; and yet it would still be true, that the time for that realization would inevitably be postponed; and in regard to those teachers who remain in school only for a few terms, it is an obvious consequence, that it would be postponed forever. But the allegation is not strictly true. Many a bright mechanical idea must have died in the mind where it was born, for the want of tools or apparatus by which to embody it. It may have been kept back for centuries awaiting the preparation of more perfect instruments, and then, though late, been revived and realized by some more fortunate searcher after improvement.

It is only in the light of these truths, that the full value of Normal Schools can be seen. By supplying better methods of procedure, and by opening the mind upward to higher motives of action, they enable the same natural endowments of talent and of benevolence to accomplish vastly more than they would ever otherwise have done.

It is from the same point of view, also, that we are to regard another and a very modern instrumentality for the improvement of our schools,—I mean

TEACHERS' INSTITUTES.

In my last Report, "Teachers' Institutes" were described as being voluntary assemblages of persons engaged in keeping school, or who propose to keep school. They originated in the State of New York, in 1843,* and they have so commended

* In the year 1839, at Hartford, Connecticut, Henry Barnard, Esq., then Secretary of the Board of Commissioners of Common Schools, for that State, at his own expense, convened a "Teachers' or Normal Class," in order "to show the practicability of making some provision for the better qualification of Common School teachers, by giving them an opportunity to revise and extend their knowledge of the studies usually pursued in district schools, and of the best methods of school arrangements, instruction and gov-

themselves to the friends of education, that they have been held, during the current season, in more than half the counties of the State of New York, and in the States of Ohio, Pennsylvania, New Hampshire, Rhode Island and Massachusetts. The meetings may be of longer or shorter continuance, at the

ernment under the recitations and lectures of experienced and well known teachers and educators." The meeting was thought to be very useful by the teachers who attended it. In giving an account of it, in the Connecticut Common School Journal, for Nov. 1839, Mr. Barnard uses the following language:

"We have no hesitation in saying that a judicious application of one-fifth of the sum appropriated unanimously by the House of Representatives to promote the education of teachers for Common Schools, in different sections of the State, would have accomplished more for the usefulness of the coming winter schools and the ultimate prosperity of the school system, than the expenditure of half the avails of the School Fund in the present way. One thousand at least of the eighteen hundred teachers, would have enjoyed an opportunity of critically revising the studies which they will be called upon to teach, with a full explanation of all the principles involved, and with reference to the connection which one branch of knowledge bears to another, and also to the best methods of communicating each, and the adaptation of different methods to different minds. They would have become familiar with the views and methods of experienced teachers, as they are carried out in better conducted schools than those with which they had been familiar. They would have entered upon their schools with a rich fund of practical knowledge, gathered from observation, conversation and lectures; and with many of their own defective, erroneous, and perhaps mischievous views, corrected and improved. Who can tell how many minds will be perverted, how many tempers ruined, how much injury done to the heart, the morals, and the manners of children, in consequence of the injudicious methods of inexperienced and incompetent teachers, the coming winter? The heart, the manners, the morals, the minds of the children are, or should be, in the eye of the State, too precious materials for a teacher to experiment upon, with a view to qualify himself for his profession; and yet the teacher is compelled to do so under the present order of things. He has no opportunity afforded him, as every mechanic has, to learn his trade; and if he had, there is but little inducement held out for him to do this. No man is so insane as to employ a workman to construct any valuable or delicate piece of mechanism, who is to learn how to do it for the first time on that very article. No one employs any other than an experienced artist to repair a watch. No parent entrusts the management of a lawsuit, involving his property or his reputation, to an attorney who has not studied his profession and given evidence of his ability. No one sends for a physician to administer to his health, who has not studied the human constitution and the nature and uses of medicine. No one sends a shoe to be mended, or a horse to be shod, or a plough to be repaired, except to an experienced workman; and yet parents will employ teachers, who are to educate their children for two worlds,—who are to mould and fashion and develop that most delicate, complicated, and wonderful piece of mechanism, the human being,—the most delicate and wonderful of all God's creations,—to fit them for usefulness in life, to become upright and intelligent witnesses, jurors, electors, legislators and rulers, safe in their power to resist the manifold temptations to vice and crime which will beset their future path, strong and happy in the 'godlike union of right feelings with correct principles.'"

option of the members. Practically, however, they have varied from one week to two months. Improvement, both in the art and the science of teaching is their object; although, on account of the shortness of their duration, the art rather than the science is attended to. When assembled, the members constitute a school. They are formed into classes for recitation and drill, or they have general exercises for the whole Institute, as circumstances may suggest. The most neglected portions of the Common School studies are reviewed; and, not only are suggestions continually made as to the best methods of teaching each branch, but it is intended to present specimens or exemplifications of the best methods of teaching each branch, in the lessons themselves. In this way, the future teachers have a model—a living and working model, before them,—which is a very different thing from reading an account of the same operation in a book.

Early last summer, when explaining to that liberal and well known friend of our Common Schools, the Honorable Edmund Dwight, the advantages which might accrue from holding Teachers' Institutes in Massachusetts; and stating my apprehensions to him, that an obstacle to their adoption might arise from their expense, which the country teachers, on account of their small compensation, might feel unable to incur; he generously placed at my disposal the sum of one thousand dollars, to be expended in such manner as might be deemed most expedient for promoting the object. This sum was amply sufficient for a fair trial of the experiment, as will be seen by the following plan: Suppose the number of four Institutes to be decided on; suppose ten working days to be fixed upon as the time for their continuance; and suppose a bounty of two dollars, towards defraying the expenses of board, to be offered to each of the first hundred who should apply for admission as members,—there would still remain a sufficient sum to pay for rooms, lights, attendance, and so forth, and to defray the *actual expenses* of teachers and lecturers. It was presumed that a sufficient number of eminent teachers and lecturers could be found, whose personal services would be gratuitously given for so noble an object;—an expectation which was not disappointed.

Such being an outline of the plan contemplated, it became necessary to decide upon the places where the Institutes should be held. Perhaps there was no great difference in point of eligibility, between many different places in the State that could be named. Still, however, a selection must be made; and the choice of one place necessarily involved the exclusion of others. I make this remark, because now, since the Institutes have so admirably succeeded, the question is sometimes put to me, by persons living in different localities, why some town in their own vicinity had not been chosen.

After the best consideration that could be given to the subject, the towns of Pittsfield, in the county of Berkshire, of Fitchburg, in the county of Worcester, of Bridgewater, in the county of Plymouth, and of Chatham, in the county of Barnstable, were designated. A Circular Letter was issued, which was published in the newspapers, and copies of which were sent to school committees in the vicinity. The following is a copy of the Circular Letter :

TO PUBLIC SCHOOL TEACHERS.

The subscriber invites the attention of the Teachers of the Public Schools to the subject of forming a **TEACHERS' INSTITUTE**, to be held at _____ in the County of _____, during the present autumn.

A "Teachers' Institute" is a meeting composed of teachers of Common Schools, assembled for the purpose of improvement in the studies they are to teach, and in the principles by which they are to govern. It is the design of a Teachers' Institute to bring together those who are actually engaged in teaching Common Schools, or who propose to become so, in order that they may be formed into classes, and that these classes, under able instructors, may be exercised, questioned and drilled, in the same manner that the classes of a good Common School are exercised, questioned and drilled. Thus, during their attendance on the Institute, the future teachers become scholars. They are expected to prepare and recite lessons, in the same way they would expect their own scholars to do. Under accomplished instructors, they are to be initiated into the best modes and processes of teaching and governing, which they are afterwards to illustrate and exemplify in their own schools. As far as time will allow, they are to be instructed in regard to the organization of schools, the classification of scholars, and some of the more obvious and important of the principles and rules which constitute the science and the art of teaching. It is intended that arrangements shall be made for the delivery of lectures, during a portion of the evenings of the session, on subjects connected with Common School instruction.

Teachers' Institutes have been held for several years past in the State of New York, and they have proved eminently satisfactory to the members composing them, and beneficial to the Public Schools. It is now proposed to try the experiment in several different sections of the State of Massachusetts; and the favorable expressions and kind offices tendered to the subscriber by several distinguished friends of education, in the town of _____ and its vicinity, have induced him to select that place as an eligible one for testing the practicability and usefulness of such a measure.

The time fixed upon for commencing the Institute at _____, is Tuesday, the _____ day of _____, at 10 o'clock, A. M. It is proposed to continue the meeting for ten days;—that is, until Friday, the _____ day of _____.

In the State of New York, Institutes have frequently been held for four, and sometimes for six or eight weeks; but it is deemed expedient to name a brief period for the first trial in this State.

Able instructors will be provided, although it is expected that some of the members present will occasionally take part in hearing recitations.

The number of teachers to be received must necessarily be limited. It is proposed to fix the limitation at one hundred;—fifty males and fifty females. Should less than fifty of either sex apply for admission, the deficiency may be made up from the other sex. Although the proposed meeting is designed, primarily, for teachers belonging to towns in the _____, yet no one living in Massachusetts, and intending to keep school in Massachusetts, will be rejected on account of residence.

All who are engaged in teaching a public school, or who propose to offer themselves as candidates for teaching a public school, during the ensuing winter, or the next summer, may offer themselves for admission at the Institute. Of course, those who apply first, will have priority of claim. Liberty is necessarily reserved to reject or dismiss any applicant or member for sufficient cause.

Each applicant must be provided with a Bible or Testament; with a slate and pencil, with pen, ink and paper; with geography and atlas, and with the reading book for the first class, which is most generally used in the neighborhood whence he comes. Each one must also have an English dictionary.*

It is presumed that board can be obtained cheaply in the neighborhood; and for the purpose of encouraging teachers in their laudable efforts for improvement, a distinguished and munificent friend of Common Schools has enabled the subscriber to offer the sum of two dollars, towards defraying the expenses of board, to each member of the Institute, who shall attend during the whole term. No tuition fee will be required.

The intrinsic dignity of the teacher's office; the duty which binds every teacher to elevate his profession; the sacred obligation we are all under to our ancestors to improve the hereditary institution of Common Schools; the mo-

* A small blank book, or common-place book, should have been added.

mentous interests, both public and private, which depend upon the advancement of popular education amongst us; the blessings or the calamities to be bestowed or inflicted upon all posterity, by our fidelity or our neglect;—all appeal to every patriot, philanthropist and Christian, to promote every measure which holds out a reasonable expectation of enhancing the prosperity and extending the blessings of our Common Schools.

Applications for membership may be made to .

The subscriber hopes to be present during a portion of the session of the Institute; and, if desired, will deliver some lectures, and take some part in the instruction of classes.

HORACE MANN,

Secretary of the Board of Education.

Boston, September 1, 1845.

All the Institutes were included within a period of five weeks, so as, at once, to improve the most favorable season of the year, and to close the latest, before the customary time for commencing the winter schools. Of course, some of the preceding overlaid the time of the succeeding. I was present at the opening of all but one, (two of them commencing on the same day,) and spent as much time at each as was practicable.

As this class of meetings forms a new instrumentality in the history of our Common Schools; and as it promises to be an efficient means in advancing their welfare, some minuteness of detail in describing the manner of their proceeding, may not be improper. If other States will also give an account of their modes of operation, we may be mutually benefited by each other's experience. In describing the manner of opening the Institutes, I speak of those only at which I was personally present.

After the meeting was called to order, a cordial welcome was tendered to its members; a few remarks were then made respecting the laudable and sacred purpose for which they had assembled together, and religious services, appropriate to the occasion, were performed.

It was then explained, that where many individuals meet together, in order more successfully to carry out a common purpose, it always becomes necessary to have some harmony of view, and some concert of action; and, in order to effect this union of purpose and of conduct, it is essential, so far as

the general object may be concerned, that the wills of the whole should be blended together, and become as the will of one man. The following topics were then taken up, separately considered and disposed of:

First, the mischiefs of absence and tardiness were commented upon;—the interruption of the whole school, occasioned by the late arrival of a portion of its members; the inability of the delinquents themselves to take up the subject then in hand, and follow it out from that point, without knowing what had preceded; the permanent evils of contracting or of indulging a bad habit, and the general annoyance and injustice of a want of punctuality in all the business of subsequent life;—with such other considerations, more or less expanded, as were deemed pertinent to the topic. The question was then propounded to the members generally, whether, during their association together, they would be present, extraordinary circumstances excepted, during each half day of the session; and be punctual also, at the hour of opening the Institute;—by the hour of opening being understood the precise hour,—not ten minutes after it, nor five minutes after it, but when the minute hand of the clock divides the dot upon its face into two equal parts. It was also explained that there never was a greater untruth embodied in a current saying, than that it is nine o'clock till it is ten, or one o'clock till it is two; that it might as well be said that it is sunrise till it is sunset, or New Year's day until the last of December. To school teachers, it was said, may we look, more than to any other class in the community, for establishing correct habits among men, on the subject of punctuality. Those members who had resolved to be present each half day, and also punctual at the hour, were then requested to signify their determination by the uplifted hand,—which was unanimously done.

The subject of communication with each other, while the exercises of the Institute were going on, either by whispering, or in any other mode, was then considered. The well known mischiefs of whispering in school were adverted to; the temptation which it holds out to the introduction of thoughts and schemes unsuitable to the time and place; its incompatibility

with the stillness which it is desirable to preserve in every schoolroom ; the fact that one cannot whisper unless another is whispered to ; and the injustice often done to the latter by diverting his attention, and breaking in upon his train of thought, —perhaps at a critical point in his investigation, when he is just grasping the idea of which he is in pursuit, and which it may take him a half hour to recover ; the enticement which it holds out to duplicity and clandestine practices, in order to conceal the act,—thus gradually undermining the moral sentiment even in cases where outright prevarication or falsehood is not resorted to ; the experience of teachers themselves in regard to the evils of whispering ;—all these points were rapidly brought into view ; and for the sake of setting an example of what a good school should be ; and of doing as they would wish to be done by ; all the members who resolved to abstain from communication, unless at the season of recess, or on some such extraordinary emergency as should carry its own excuse with it, were requested to signify it by the uplifted hand. To this, an affirmative response was unanimously given.

It gives me pleasure to add, that at each of the Institutes, where these subjects were introduced at the commencement, an adherence to the course of conduct agreed upon, was almost universal. In one or two instances, a departure from the rule was noticed. At the next opening, the fact of an observed infraction of the compact was briefly adverted to ; without, however, any mention of names. The case was spoken of as probably resulting from inadvertence, or forgetfulness, or habit ; the duty of watchfulness and self-control was renewedly enjoined, so that, on comparison of ourselves with ourselves from day to day, we might turn life to its highest possible use,—progressive improvement.

The subject of commanding the attention was introduced,—the power of concentrating the mind upon a given point, and holding it there until its purpose is achieved. It was stated that many distinguished men,—Sir Isaac Newton among the number,—had referred their superiority over other men, not so much to the possession of greater talents, as to the better habit which they had acquired of using their talents,—to their power

of bringing the light of all their faculties to a focus, of turning that focal light upon any object, and commanding it to shine steadily there, until all its mysteries had been read by the illumination. It was explained that all objects in nature have their superficial properties,—their properties which lie upon the surface,—and that all objects have also their profounder properties,—properties which are in-seated and occult, which seem to be hidden away from the common gaze, and can be brought out by those only, who will penetrate to the depths where they lie. As a necessary consequence of this undeniable truth, it must happen, that volatile minds, accustomed to skim lightly over the surfaces of things,—to touch many but to penetrate none,—can be acquainted with shows and appearances only; with the outward and changing phenomena, and not with the inward and governing law; while, on the other hand, those minds which have the power of fixing the attention upon objects, will master their inherent properties and attributes, and thus obtain a knowledge by which all the works of nature may be converted into instruments of power and blessing. Among this latter class of men we are to look for great discoverers and inventors, for profound jurists and statesmen, for eminent men in all the varied walks of life. If a teacher can invest his pupils with the power of fixing the attention, he will confer upon them a benefit as much greater than any amount of mere knowledge he can bestow, as the ability to originate is better than the ability to acquire. As preliminary to fixing the attention of the mind, the senses must be governed. If a teacher would train his pupils to a ready command of attention, he must teach them to command the eye, by looking steadily upon the book, the slate, the black-board, and upon the teacher himself, when he is giving oral instruction. If the eye is suffered to wander, it then receives impressions involuntarily. Those impressions will command the mind, and divert it from the subject it was considering. If the mind does not command the eye, the eye will command the mind. Hence, where the teacher finds the attention of a class to be wandering and fugacious, he should, at first, place them where the fewest possible number of objects will attract them, or distract them. He can, at

first, command the position of the head, not allowing it to turn away ; he can then command the direction of the eye, not suffering it to wander ; and, if he has the talent to make his exercises interesting, he will then command the mind, and the work will be done. The teacher who understands his subject so well as to teach without book, has, in this respect, an incalculable advantage over one who is obliged to hold a book in hand, and to consult it at every step. In the one case, the teacher arouses and attracts attention ; in the other, he repels or deadens it. In the one case, he often sees, even before the answer, whether he is understood, or whether the subject is understood ; in the other case, it often happens that he does not know, even after the answer, whether or not, it was an intelligent one. The glance, too, of the teacher's eye, carries his voice to the heart.

The spirit of many of the above remarks will apply to the management of the ear, as well as to that of the eye. It is the annoying and odious habit of New England congregations, almost without exception, if a noise happens in any part of the house,—if a cane, or umbrella, or book falls, or an intrusive cur barks, or even a child yawns audibly,—although in the midst of the most eloquent and impassioned parts of a sermon or address,—for the whole audience to wheel round their heads, with the promptness, if not with the precision, of a military company on drill. The teacher should suffer no such habits to grow up in the schoolroom. If they exist there, he should expel them. While attending a recitation, the pupil should be trained to such immobility of position, his senses to such fixedness of attention, and his mind to such a concentration of its energies, that nothing but the cry of “ fire,” or some equally perilous alarm, would be able to unloose them. We cannot expect that this result will be effected in a single term, nor in a single year ; but long before the common period of a school education is completed, this work should be done.

Some writer has made the supposition, that, after the service of prayer should be closed in the church, the audience should see written out upon the walls, all the thoughts in which each member had indulged during the exercise. Doubtless it

would be one of the most astounding disclosures ever made ! Yet the *disclosure* would not alter the *fact*. In the eye of conscience, all wrong is the same, whether known in the bosom of its author only, or written upon the concave of the sky.

I know not whether the above considerations had any effect upon the members of the Institutes, to whom they were addressed ; but more attentive and devoted auditors than they afterwards were, I never beheld.

The responsibility of each member for the neatness and cleanliness of his own seat and desk, and for so much of the space around it, as was properly appurtenant to it, was also brought into view.

Having heard that the proceedings of a considerable number of the Institutes in the State of New York, had been seriously interrupted, by the intrusion of book agents, who flocked to the meetings for the purpose of selling their books, it seemed to me that it would be well, by measures of timely precaution, to arrest the misfortune of having our Institutes, for the improvement of Teachers, converted into book-fairs for the benefit of authors. It is obvious that if one man should appear with a spelling-book ; another with a series of reading books ; a third with a grammar ; a fourth with an arithmetic ; a fifth with a geography ; a sixth with a history ; and another with a machine that could teach all branches, at the same time, and almost in no time ; the attention of the members would be very much distracted, and the value of the meeting seriously impaired. But it is still more obvious, that if rivals in trade, or espousers of different systems of grammar, arithmetic, and so forth, should encounter each other, at these meetings ; their pecuniary interest in the sale of their works, or their instincts of paternity for the systems they had originated, might lead, at least to earnest and absorbing discussion, if not to the formation of antagonistic parties. Excited feeling might magnify trivialities into importance, while great principles were overlooked ; and thus the time of the Institute might be unprofitably spent. It was therefore proposed and agreed upon, that if authors or booksellers should ask for a hearing, they should be treated with all civility and respect, but requested to wait

until the day succeeding the end of the session. The consequence was, that the time of the Institute was not broken in upon for a minute, by any thing foreign to its legitimate object.

It was not meant, by the above mentioned course, to imply any disparagement of any work designed for schools. It is natural that each author should suppose his own work to possess points of excellence, superior to any other; and that he should wish for an opportunity to diffuse, as widely as possible, the improvements he has originated. But until Institutes shall be held for a much longer period, the time of the members can be more profitably spent upon the methods and principles of teaching, than upon the difficult work of investigating and comparing the relative merits of different text books.

After going through with an exposition of the views, of which the above is an abstract, it was then stated that such a method of introducing the exercises of the Institute had been adopted, not more on account of its intrinsic pertinency and propriety, than as an example of what it would be well for every teacher to do, on opening his school. It was recommended to all teachers, that, on entering their schools for the first half day, they should make some simple and intelligible explanation of the objects for which they and their pupils had met; and should bring into view the new pleasures and duties growing out of the new relation. This exposition by the teacher should occupy a longer or a shorter period of time, and the range of topics introduced should be more or less extensive, according to the ages and capacities of the pupils. It is believed that such a course might be made an efficient means of conciliating the favorable regards of the scholars, and of imparting to their minds some more adequate views of the great purposes for which they assemble in the schoolroom. The benevolent interest taken in their welfare by the town which has voted its money, by the district which has provided a schoolhouse, and by their parents who have supplied them with books and sent them to school; the corresponding obligations of gratitude and of diligence; the teacher's own interest in their welfare; his readiness and his desire to assist them, and his willingness to supply all their reasonable wants;—

these, or similar topics might be introduced by every teacher, in a sort of *Inaugural* address. If children are, to any extent, rational beings, their reason should be addressed; if they have affections, those affections should be appealed to. There will be room enough after this, for the stern mandates of authority. And every intelligent man knows, every Christian man feels, that the severe voice of authority will have infinitely more power, when summoned as the ally of reason and the affections, than when invoked in their absence, or as their antagonist.

After the above preliminaries, the regular exercises of the Institutes were commenced. Instruction was given in hand-writing, and good hand-writing was analyzed into its elements;—in reading, in correct pronunciation and enunciation, and, above all, the doctrine was enforced that children should be made to understand what they read; in orthography and syllabication, particularly in regard to the classes of words most frequently mis-spelt or mis-divided; in some of the general laws of language, of which grammar is a more or less perfect collection;—in arithmetic, especially the fundamental rules, and their methods of proof;—in geography and map drawing;—in the principles which should govern in the classification of schools;—in vocal music;—in the indispensableness of moral culture, &c., &c. Observations on the best methods of teaching each branch were interspersed in all the exercises pertaining to that branch. Each subject was explained in the manner,—although, of course, with more condensation and brevity,—in which it should be explained to a class of children. Different methods of proceeding were not only explained, but exemplified. The members were taken to the black-board to solve problems and to draw maps. After a subject had been gone over by the teacher, some experienced member of the Institute,—and several were present who had taught more than twenty years,—was requested to take the platform, and repeat the method exhibited, or suggest a new one. And, at last, the whole subject was thrown open, to give each one an opportunity to present his views, or the results of his experience. Of course, a long and regular drill in the different branches of

study, like those given at the Normal Schools, was impracticable. The exercises were necessarily confined, in the day time, to different methods of teaching, illustrating and explaining; and, in the evening, to lectures on subjects in which every teacher must feel an interest.

Throughout the whole, a point never lost sight of was, to *exhibit*, as well as to *explain*, the style of teaching recommended. I will illustrate this by an example. In no instance were questions put to the members, in a fixed and stated order, according to the arrangement of their seats, or to their position when standing. The question was first propounded to all. After waiting for a sufficient length of time to allow each one to prepare, mentally, the best answer practicable, an individual was then designated to give the answer orally. If the one called upon was unable to answer, another was named, (in this case without delay;) and if two or three special calls proved unsuccessful in obtaining an answer, the question was then thrown open to all the members. Almost without exception, this general call brought out a correct response. Then, for the purpose of impressing the true result upon their minds more deeply, it was repeated simultaneously and energetically by all the members. Another question was then propounded, and so on.

In this way, the attention of the whole was kept upon the alert, for each one knew his liability to be called upon; and the exercise never proceeded far, before becoming deeply interesting and exciting. How different is it, when the members of a class are called upon in regular rotation, as they may sit or stand. Suppose a class to consist of twenty, the lesson to be geography, and the questions to be propounded to them in the order of their position. As soon as one has answered, or endeavored to answer, he knows that a question is to be put to nineteen others before it will become his turn again. Although it is possible that his mind may follow the circle of interrogation as it moves round and round; yet the chances are a hundred to one against it. Vastly more probable is it, that his mind will wander off to any sight or sound that may arrest his eye or ear; or that it will be occupied with the recollection of

some amusement that is past, or be laying a plan for some that is to follow. Pursuing such a course, the teacher would rarely have the earnest and unwavering attention of more than one pupil in his class, at the same time. The rest will feel like sentinels off duty, and think they have a right to sleep. But, let him adopt the other course,—first propounding the question, waiting a brief space for each one to prepare a reply, and then naming an individual to announce it,—taking care to call most upon those who had seemed to be least attentive,—and he will rarely fail of commanding the attention of all. He will secure the operation of twenty minds instead of one; and each individual will listen to the answer which is given, in order to compare it with the one he himself had prepared. This course, too, if skilfully pursued, will deepen the interest in intensity, as much as it will multiply the number of those who partake in it.

After the members of the Institute had been exercised in this way, it was referred to their own consciousness, whether they had not felt the necessity of bestowing closer attention; and whether, in fact, they had not bestowed closer attention, than they would have done, if the questions had been proposed to them in the order of their seats,—as though the seats and not their occupants were the things to be regarded. The consideration was then pressed home upon their minds, that if they had felt the effect of such a mode of questioning, it would be felt by their pupils far more than by themselves.

All the above considerations apply with greatly augmented force, when the number of questions to be put, or parts to be assigned, is less than the number of persons in the class. In such case, if the order of rotation be adopted, a portion of the class will know, as soon as the first call is made, that they are exempted from any part in the exercise.

It is hardly necessary to add that, in some studies, there is a better way than the above;—as in arithmetic or map-drawing, for instance, where there should be a black-board, sufficient in extent to allow each member of the class to stand before it, and to work upon it, at the same time.

The value of another method was not only enforced by ar-

gument, but exhibited in practice. Except in reading, spelling, and parsing, not one of the teachers was seen with a book in his hand; and the members were referred to the effect which this method of teaching produced upon their own minds;—whether they could not testify, from their own experience, that it had more of life, of energy, of directness, of pertinency, than the method of reading stereotyped questions from the margin of a book, and then examining the text, to decide upon the correctness of the answer.

As one exercise,—combining, however, many others,—each member was requested to write a letter, paying attention, not only to style, orthography, syllabication, punctuation, and capitalizing, but also to the manner of dating, addressing, subscribing, folding and superscribing it. On an examination of the letters, suggestions were made on all these points. It is a subject on which teachers, in all our schools, should give instruction. Were this done, it would save many of those unsightly and ridiculous missives that now go through the Post Office.

At some of the Institutes, the members briefly related their experience on the subject of "School Discipline." A great degree of unanimity, both in sentiment and practice, was found to prevail. In extreme cases of obduracy, or contumacy, when all other means had been faithfully tried, and tried in vain, the law of force was believed to be a less evil than the lawlessness of passion; but corporal punishment, as a labor-saving instrumentality; corporal punishment, in a state of anger, or even of indifference; corporal punishment, without a preceding, exhaustive process, both of moral and intellectual dissuasives from wrong, was condemned. It was also a remarkable fact, with regard to teachers of experience, that, as they taught longer, they punished less;—demonstrating conclusively to all parents, that, just so far as they can advance the qualifications of teachers, they secure the adoption of higher principles in the government of their children.

I feel bound, before leaving this subject, to bear public testimony to the exemplary conduct, the earnestness and the teachableness of the members composing the Institutes. They seemed to be alike conscious of deficiencies, and anxious to

supply them. They seemed to occupy that honorable middle ground, which is equally remote from the arrogance that blindly rejects, and the servility that blindly receives. The whole number that attended was about four hundred. More applied than could be received. The number of applicants at Fitchburg, was one hundred and seventy-seven. I believe the members all carried away some new ideas in regard to the art of teaching, deeper impressions in regard to the dignity and sacredness of their office, and a more heart-felt devotedness to duty. Before the end of another year, twenty thousand children will come within the circle of their augmented powers of beneficence.

In view of these facts, ought not our hopes in the great cause of Popular Education, and our faith in the agencies by which it can be carried on, to be strengthened? It is to be expected,—perhaps it is inevitable,—that this cause should meet with obstructions. Selfish men will strive to convert the holiest of causes to selfish ends. When education attracts the general regards of the community, like politics it will have its demagogues. Individuals will spring up, who will flatter, instead of counselling; who will proclaim to all teachers, however young, or however inexperienced they may be, that they know more than their elders; that every thing pertaining to the administration or supervision of schools, belongs to them; that plans ratified by wisdom, and results obtained from experience, are but the speculations of theorists and dreamers; and that the best way to save themselves from the study and the toil, which, by a universal law of nature, are prerequisites to improvement, will be to defend whatever is old, as time-honored and sacred, and to stigmatize whatever is new, as innovation and empiricism. If the time has ever existed, in Massachusetts, when such efforts could be successful, I believe it has passed. The great body of our teachers are not more distrustful of perfectibility, on the one hand, than they are conscious of their own defects on the other; and knowing, that the work of training up a child in the way he should go, would task all the capacities of an angel's mind, they deem it no dishonor to acknowledge their own insufficiency for it.

On the whole, this first experiment, in Massachusetts, of Teachers' Institutes, has been eminently successful. Collateral circumstances favored it. The season was fine, almost beyond precedent;—there being scarcely an unpleasant day in the five weeks, during which they were held. The sum given towards defraying the expenses of board, enabled many poor teachers to attend, who otherwise, on account of the meagreness of their compensation, would have felt debarred from doing so. I was able to obtain the gratuitous services of eminent teachers and lecturers; and I would here tender my most sincere and hearty thanks to them all;—to Miss Tilden, of the West Newton Normal School, who attended one of the Institutes, during its whole session, and won the admiration of all,—particularly for her masterly powers of teaching arithmetic,—to William B. Fowle, and T. Sherwin, Esquires, of Boston; to R. B. Hubbard, Esq., of Worcester; to N. Tillinghast, and C. Greene, Esqs., of the Bridgewater Normal School, (who spent a fortnight of their vacation in the work;) to Paul Wing, Esq., of Sandwich, and the Rev. D. Cobb, of Chatham;—all of whom assisted in teaching;—to Professor Dewy, of Rochester, N. Y., to Charles Mason, Esq., of Fitchburg, to Rev. B. Frost, of Concord, to G. S. Hillard, Esq., of Boston; Amasa Walker, Esq., of Brookfield; James Ritchie, Esq., of Duxbury; Rev. M. Kimball, of Needham, Rev. Mr. Ward, of Abington, James B. Congdon, Esq., of New Bedford, and also to Messrs. Sherwin and Fowle, before named,—all of whom delivered lectures; and to Mr. Lowell Mason, and Mr. A. Fitz, who gave most valuable instruction in vocal music.

I hope it may be deemed advisable by the Board to commend Teachers' Institutes to the patronage of the Legislature. Though no substitutes for the Normal Schools, yet they have the same object in view. They will, in the first place, obtain most valuable ideas and suggestions from those schools; and in return, they will send better prepared pupils to them.

RETROSPECT OF THE YEAR.

On the whole, the past year, though falling vastly short of what might have been done, and should have been done, has

been a season more auspicious to the interests of Common Schools, than any of its predecessors, since the establishment of the Board.

The amount of town appropriations, and the length of the schools, have been substantially increased.

The compensation of teachers is gradually increasing ; and the same is true of the number of annual schools, which furnish teachers with permanent employment.

The practice of subdividing districts, in order to bring a school literally to every man's door,—a practice so suicidal to all the best interests of education,—is nearly discontinued. During the last year, I have reason to believe that more districts have doubled their resources and their strength, by union, than have pauperized themselves, by division.

Several large towns have abolished their districts, purchased all the schoolhouses, and assumed the legal liability of providing houses and teachers, in their corporate capacity ;—thus introducing a system which will shortly lead to equally good houses, and equally good schools, in all parts of the town.

Several towns, where the schoolhouses were among the poorest in the State, and where all attempts at renovation had been successfully resisted, have at last yielded to the demands of public opinion, and supplied themselves with commodious edifices.

The extraordinary facts exhibited in my last Report, respecting the manner of apportioning school money among the districts, have turned public attention to that important subject. Those facts have already induced some towns to make very material modifications in the manner of distributing their money ; and they promise to do the same thing in many more. The great doctrine, which it is desirable to maintain, and to carry out, in reference to this subject, is, *equality of school privileges for all the children of the town, whether they belong to a poor district or a rich one ; a small district, or a large one.*

A general interest has been awakened in some towns, upon which a deep sleep had fallen before. During no year, since my original appointment, have my advice and assistance been

so frequently requested, respecting the best methods of arranging and improving our school system.

Nor is the movement confined to our own Commonwealth. Several States in the south and west, seem to be awaking from their lethargy, and inquiring into the detail of means necessary to be adopted for the general education of their people. Within the space of a single month, during the last autumn, I received inquiries from a dozen distinguished men, belonging to a single State, respecting the organic structure of our system, its general administration, and its internal arrangements and management. In the mean time, the great State of New York, by means of her county superintendents, her State Normal School, and otherwise, is carrying forward the work of Popular Education, more rapidly than any other State in the Union, or any country in the world. Within the last year, the State of Rhode Island has entirely renovated her school system. Under the auspices of that distinguished and able friend of Common Schools, Henry Barnard, Esq., she is preparing to take her place among the foremost of the States. Within the last few weeks, also, the State of Vermont has reorganized her school system, by passing a law which provides for the appointment of Town, *County*, and State Superintendents, prescribing the course of duty of each class of officers in regard to the examination of teachers, the visitation of schools, and the general administration of the system.

OUR DUTIES FOR THE FUTURE.

These indubitable evidences of progress are not only a reward for past exertions, but an incentive to future efforts. But let not complacency in successes already obtained, tempt to the relaxation of a single fibre in our endeavors for future advancement. What has been gained must be converted into means for future acquisition. The faithful steward, being entrusted with five talents, therewith gets other five talents.

Our Common Schools are a system of unsurpassable grandeur and efficiency. Their influences reach, with more or less directness and intensity, all the children belonging to the State,

—children who are soon to be the State. They act upon these children at the most impressible period of their existence,—imparting qualities of mind and heart which will be magnified by diffusion, and deepened by time, until they will be evolved into national character,—into weal or woe, into renown or ignominy,—and, at last, will stamp their ineffaceable seal upon our history. The natural philosopher looks at the silky envelopment which an insect has woven for itself; he marks its structure; he recognizes the laws of life which are silently at work within it; and he knows that, in a few days or weeks, that covering will burst, and from it will be evolved a thing of beauty and vivacity, lovely in the eyes of all; or an agent of destruction, fit to be a minister in executing God's vengeance against an offending people. With a profounder insight into the laws of development and growth, and with an eye that embraces an ampler field of time in its vision, the philosopher of humanity looks at the institutions which are moulding the youthful capacities of a nation; he calculates their energy and direction, and he is then able to foresee and to foretell, that, if its course be not changed, the coming generation will be blessed with the rewards of parental forecast, or afflicted with the retributions of parental neglect. Happy are they, who, knowing on what conditions God has made the welfare of nations to depend, observe and perform them with fidelity.

Improvement in schoolhouse architecture,—including in the phrase all comfortable and ample accommodations for the schools,—is only an improvement in the perishing body in which they dwell. A more perfect organization of the schools themselves, by a wisely graduated classification of schools and scholars, and by the assignment of such territorial limits as will best combine individual convenience with associated strength, is only an endowment of that perishing body with a superior mechanism of organs and limbs. The more bounteous pecuniary liberality with which our schools, from year to year, are maintained, is only an addition to the nutriment by which the same body is fed, giving enlargement and energy to its capabilities, whether of good or of evil, and empowering it

to move onward more swiftly in its course, whether that course is leading to prosperity or to ruin.

The great, the all-important, the only important question, still remains;—By what spirit are our schools animated. Do they cultivate the higher faculties in the nature of childhood,—its conscience, its benevolence, a reverence for whatever is true and sacred; or are they only developing, upon a grander scale, the lower instincts and selfish tendencies of the race,—the desires which prompt men to seek, and the powers which enable them to secure, sensual ends,—wealth, luxury, preferment,—irrespective of the well-being of others? Knowing, as we do, that the foundations of national greatness can be laid only in the industry, the integrity, and the spiritual elevation of the people, are we equally sure that our schools are forming the character of the rising generation upon the everlasting principles of duty and humanity; or, on the other hand, are they only stimulating the powers which lead to a base pride of intellect, which prompt to the ostentation instead of the reality of virtue, and which give augury that life is to be spent only in selfish competitions with their fellow-men? Above all others, must the children of a Republic be fitted for society, as well as for themselves. As each citizen is to participate in the power of governing others, it is an essential preliminary, that he should be imbued with a feeling for the wants, and a sense of the rights, of those whom he is to govern; because the power of governing others, if guided by no higher motive than our own gratification, is the distinctive attribute of oppression;—an attribute whose nature and whose wickedness are the same, whether exercised by one who calls himself a republican, or by one born an irresponsible despot. In a government like ours, each individual must think of the welfare of the State as well as of the welfare of his own family; and therefore, of the children of others as well as of his own. It becomes then, a momentous question, whether the children in our schools are educated in reference to themselves and their private interests only, or with a regard to the great social duties and prerogatives that await them in after-life. Are they so educated that when they grow up, they will make better philanthropists and

Christians, or only grander savages?—for, however loftily the intellect of man may have been gifted, however skilfully it may have been trained, if it be not guided by a sense of justice, a love of mankind and a devotion to duty, its possessor is only a more splendid, as he is a more dangerous barbarian.

We have had admirable Essays and Lectures on the subject of Morality in our schools. In perusing the Reports of school committees, from year to year, nothing has given me so much pleasure as the prominence they have assigned to the subject of Moral Education; and the sincerity, the earnestness and the persistence with which they have vindicated its claims to be regarded as an indispensable part of all Common School instruction. Considered as general speculation, nothing could be better; and yet no one will deny that the want of a corresponding action on this subject still beclouds the prospects of the schools, and oftentimes causes us to tremble for the fate of those who are passing through them. Practically, the duty of cultivating the moral nature of childhood has been neglected, and is still neglected. Profound ethical treatises are written for the guidance of men, after the habits and passions of ninety-nine in every hundred of those men have become too deep-rooted and inveterate to be removed by secondary causes. Volumes are published on the nicest questions of casuistry,—questions which probably will never arise in the experience of more than one in a thousand of the community,—while specific directions and practical aids in regard to the training of children in those every-day, domestic and social duties, on which their own welfare and the happiness of society depend, are comparatively unknown. How shall this great desideratum be supplied? How shall the rising generation be brought under purer moral influences, by way of guaranty and suretyship that when they become men, they will surpass their predecessors, both in the soundness of their speculations and in the rectitude of their practice? Were children born with perfect natures, we might expect that they would gradually purify themselves from the vices and corruptions, which are now almost enforced upon them, by the examples of the world. But the same nature by which the parents sunk into error and sin,

preadapts the children to follow in the course of ancestral degeneracy. Still, are there not moral means for the renovation of mankind, which have never yet been applied? Are there not resources whose vastness and richness have not yet been explored? Of all neglected and forgotten duties, in all ages of the world, the spiritual culture of children has been most neglected and forgotten. In all things else, art and science have triumphed. In all things else, principles have been investigated, and instruments devised and constructed, to apply those principles in practice. The tree has been taken in the germ, and its growth fashioned to the wants or the tastes of man. By the skill of the cultivator, the wild grain and the wild fruit have been taken in their seed, and have had their dwarfishness expanded into luxuriance, and their bitter and sometimes poisonous qualities ameliorated into richness of flavor and nutrition. The wild animal and even the beast of prey, if domesticated when young, and from the lair, have been tamed and trained to the service of man,—the wild horse and the buffalo changed into the most valuable of domestic animals, and the prowling wolf into the faithful dog. But man has not yet applied his highest wisdom and care to the young of his own species. They have been comparatively neglected until their passions had taken deep root, and their ductile feelings had hardened into the iron inflexibility of habit; and then, how often have the mightiest agencies of human power and terror been expended upon them in vain! Governments do not see the future criminal or pauper in the neglected child, and therefore they sit calmly by, until aroused from their stupor, by the cry of hunger, or the spectacle of crime. Then, they erect the almshouse, the prison and the gibbet, to arrest or mitigate the evils which timely caution might have prevented. The courts and the ministers of justice sit by, until the petty delinquencies of youth glare out in the enormities of adult crime, and then they doom to the prison or the gallows those enemies to society, who, under wise and well-applied influences, might have been supports and ornaments of the social fabric. For sixteen centuries, the anointed ministers of the Gospel of Christ were generally regardless of the condition

of youth. And the same remark holds true in regard to the last two centuries, with the exception of three or four only of all the Christian nations; and by far the greater part, even of these, must be excepted from the exception. The messengers of Him who took little children in his arms and blessed them, have suffered juvenile waywardness or perversity to mature into adult incorrigibleness and impenitency; and then they have invoked the aid of Heaven to subdue that ferociousness of the passions which even a worldly foresight would have checked. How often has Heaven turned a deaf ear to their prayers, as if to rebuke the neglect and the blindness which had given occasion for them! Who will deny, that, if one tithe of the talent and culture which have been expended in legislative halls, in defining offences and in devising and denouncing punishments for them; or of the study and knowledge which have been spent in judicial courts, in trying and in sentencing criminals; or of the eloquence and the piety which have preached repentance and the remission of sins, to adult men and women, had been consecrated to the instruction and training of the young, the civilization of mankind would have been adorned by virtues, and charities, and Christian graces, to which it is now a stranger?

What an appalling fact it is to every contemplative mind, that even wars and famines and pestilences,—terrible calamities as they are acknowledged to be,—have been welcomed as blessings and mercies, because they swept away, by thousands and tens of thousands, the pests which ignorance and guilt had accumulated! But the efficiency or sufficiency of these comprehensive remedies is daily diminishing. A large class of men seem to have lost that moral sense, by which the liberty and life of innocent men are regarded as of more value than the liberty and life of criminals. There is not a government in Christendom which is not growing weaker every day, so far as its strength lies in an appeal to physical force. The criminal code of most nations is daily shorn of some of its terrors. Where, as with us, the concurrence of so many minds is requisite, the conviction of the guilty is often a matter of difficulty; and every guilty man who escapes is a missionary,

going through society, and preaching the immunity of guilt wherever he goes. War will never again be waged to disburden the crowded prisons, or to relieve the weary executioner. The arts of civilization have so multiplied the harvests of the earth, that a general famine will not again lend its aid, to free the community of its surplus members. Society at large has emerged from that barbarian and semi-barbarian state, where pestilence formerly had its birth, and committed its ravages. These great outlets and sluice-ways, which, in former times, relieved nations of the dregs and refuse of their population being now closed, whatever want or crime we engender, or suffer to exist, we must live with. If improvidence begets hunger, that hunger will break into our garners. If animal instincts are suffered to grow into licentious passions, those passions will find their way to our most secret chambers. We have no armed guard which can save our warehouses, our market-places, and our depositories for silver and gold, from spoliation by the hands of a mob. When the perjured witness or the forsworn jurymen invades the temple of justice, the evil becomes too subtle for the police to seize. It is beyond legislative, or judicial, or executive power, to redeem the sanctuaries of religion from hypocrisy and uncharitableness. In a word, the freedom of our institutions gives full play to all the passions of the human heart. The objects which excite and inflame those passions abound; and, as a fact, nearly or quite universal, there is intelligence sufficient to point out some sure way, lawful or unlawful, by which those passions can be gratified. Whatever children, then, we suffer to grow up amongst us, we must live with as men; and our children must be their contemporaries. They are to be our copartners in the relations of life, our equals at the polls, our rulers in legislative halls, the awarders of justice in our courts. However intolerable at home, they cannot be banished to any foreign land; however worthless, they will not be sent to die in camps or to be slain in battle; however flagitious, but few of them will be sequestered from society by imprisonment, or doomed to expiate their offences with their lives.

In the history of the world, that period which opened with

the war of the American Revolution and with the adoption of the constitution of the United States, forms a new era. Those events, it is true, did not change human nature, but they placed that nature in circumstances so different from any it had ever before occupied, that we must expect a new series of developments in human character and conduct. Theoretically, and to a great extent, practically, the nation passed at once from being governed by others, to self-government. Hereditary misrule was abolished, but power and opportunity for personal misrule were given in its stead. In the hour of exultation at the achievement of liberty, it was not considered that the evils of license may be more formidable than the evils of oppression, because a man may sink himself to a profounder depth of degradation than it is in the power of any other mortal to sink him, and because the slave of the vilest tyrant is less debased than the thrall of his own passions. Restraints of physical force were cast off, but no adequate measures were taken to supply their place with the restraints of moral force. In the absence of the latter, the former, degrading as they are, are still desirable;—as a strait-jacket for the maniac is better than the liberty by which he would inflict wounds or death upon himself. The question now arises,—and it is a question on which the worth or worthlessness of our free institutions is suspended,—whether some more powerful agency cannot be put in requisition to impart a higher moral tone to the public mind;—to enthrone the great ideas of justice, truth, benevolence and reverence, in the breasts of the people, and give them a more authoritative sway over conduct, than they have ever yet possessed. Of course, so great an object can be reached only by gradual approaches. Revolutions which change only the surface of society, can be effected in a day; but revolutions working down among the primordial elements of human character; taking away ascendancy from faculties which have long had control over the conduct of men, and transferring it to faculties which have long been in subjection;—such revolutions cannot be accomplished by one convulsive effort, though every fibre in the nation should be strained to the endeavor. Time is an essential element in their consummation; nor can

they be effected without an extensive apparatus of means, efficiently worked. Yet such revolutions have taken place;—as when nations emerged from the barbarian into the classic and chivalrous or romantic ages; or when they passed from these into the commercial and philosophic periods. By a brief retrospect of the condition of the more civilized nations of ancient and of modern times, it can be easily shown that such a change has already taken place on the subject of education itself. It is the mission of our age to carry this cause one step further onward in its progress of development.

Among the ancients, Physical Education was deemed of paramount importance. A preparation of the masses for war, was the grand, the almost exclusive object of national concern. War being carried on, and battles decided, mainly by muscular strength and agility,—by the distance and accuracy with which the javelin could be hurled, or the vigor and dexterity with which the falchion could be wielded,—the desire of physical celerity and force predominated among men. It was not the cultivation of the great heart of the nation; it was not even the development of the intellect of the masses; but it was the invigoration of the frame, the growth and the strengthening of the limbs, that constituted the object of national policy and ambition. Bodily hardihood, the power of physical endurance, the ability to make long marches unfatigued, and to fight hand to hand, for the longest period unterrified, were the qualities which won the spoils and the plaudits of victory, and kindled to enthusiasm the aspirations of the emulous youth. Who can fail to see that the tendency of all this was, not only to weaken the intellectual nature and to narrow its range of action, but to degrade and demoralize the spiritual affections? The man was sacrificed to the animal; his soul was deemed of less value than his sinews. As the nobler qualities of his nature sunk to the level of brute force, it happened naturally, that the horse became as valuable as his rider; and the elephant that went out to battle was of more consequence than the dozen warriors whom he bore in the tower upon his back. During the middle ages, and until the introduction of fire-arms,—which, to a very great extent, neutralized the inequalities of physical strength,

—the great barbarian idea, that the body of man is the only part of him worth cultivating, retained unquestioned ascendancy in regard to the masses of the people. The soul was not consciously excluded from culture, for it was not sufficiently thought of, as the object of culture, to raise the question. Even down to the present century, the rulers and aristocracy of England have always encouraged athletic sports among the people, —wrestling, running, leaping, boxing,—as a part of the national policy; because, as it was said,—these exercises tended to invigorate the *breed*, and thus to make better soldiers and sailors;—the very language which was used, betraying the sentiment, that it was the animal and not the spiritual part of man which was the object of national concern. Nor even in our own times, nor in our own country, have philosophy and Christianity dispelled this fatal idea,—an idea which is proper to the savage and the heathen only, and which we have inherited from them. In all the nations of Europe, the regulations of Military Schools, in regard to training the body for vigor and robustness and the capability of endurance, are entirely different from those of the classical, medical, legal or theological schools; and in the Military Academy of our own government, at West Point, the Cadets are inured to exposure, and their bodies hardened by camp duty; while, in our colleges and higher schools, there are no regulations which have the health of the student for their object. On the contrary, so far as the body is concerned, the latter classes of institutions provide for all the natural tendencies to ease and inactivity as carefully, as though paleness and languor, muscular enervation and debility, were held to be constituents in national beauty.

The introduction of the Baconian philosophy wrought a great revolution in the education of mankind. Since that epoch, the cultivation of the intellect has received more general attention than ever before; and just in proportion as the intellect has been developed, it has seen more clearly and appreciated more fully the advantages of its own development. In Prussia and a few of the smaller States of continental Europe, the action of the intellect, for reasons too obvious to be mentioned, has taken more of a speculative turn. In Great Brit-

ain, it has been turned more towards practical or utilitarian objects; and, in the United States, it has been preëminently so turned. The immense natural resources of our country would have stimulated to activity a less enterprising and a less energetic race than the Anglo-Saxon. But such glittering prizes, placed within reach of such fervid natures and such capacious desires, turned every man into a competitor and an aspirant. The exuberance that overspread the almost interminable vallies of the west, drew forth hosts of colonists to gather their varied harvests. The tide of emigration rolled on, and it still continues to roll, with a volume and a celerity never before known in any part of the world, or in any period of history. Unlike all other nations, we have had no fixed, but a rapidly advancing frontier. The geographical information of yesterday has become obsolete to-day. The out-posts of civilization have moved forward with such gigantic strides, that their marches are reckoned not by leagues, but by degrees of longitude; and cities containing thirty or fifty thousand souls have sprung up, before the relics of the primeval forests had decayed on the soil they had so lately shaded. In the space of half a century, vast wildernesses have been organized into Territories, and these Territories erected into States, to take their place in the great family of the confederacy, and to be heard by their representatives in the council halls of the nation. But scarcely had the immigrant and the adventurer surveyed the richness of vegetation which covered the surface of the earth, before they discovered an equal vastness of mineral wealth beneath it,—wealth which had been laid up, of old, in subterranean chambers, no man yet knows how capacious. Thus every man, however poor his parentage, became the heir-apparent of a rich inheritance. And while millions were thus appropriating fortunes to themselves, out of the great treasure-house of the west, other millions on the Atlantic seaboard, with equal enterprise and equal avidity, were amassing the means of refinement and luxury. In one section, where nature had adapted the soil to the production of new and valuable staples, the planter seized the opportunity,—literally a golden one,—and soon filled the markets of the world with some of the cheapest and the

most indispensable necessities of life. In another section, foreign commerce invited attention; and the hardy and fearless inhabitants went forth to the uttermost parts of the earth, in quest of gain. They drew wealth from the bosom of every ocean that spans the globe; they visited every country, and searched out every port, on its circumference, where wind and water could carry them, and brought home, for sustenance or for superfluity, the natural and artificial productions of every people and of every zone. Meantime, Science and Invention applied themselves to the mechanic arts. They found that nature, in all her recesses, had hidden stores of power, surpassing the accumulated strength of the whole human race, though all its vigor could be concentrated in a single arm. They found that whoever would rightly apply to nature, by a performance of the true scientific and mechanical conditions, for the privilege of using her agencies, should forthwith be invested with a power such as no Babylonian or Egyptian king, with all his myriads of slaves, could ever command. With the aid of a little hand-machinery, at the beginning, water and steam have been taught to construct machines; and, out of their matchless perfection, when guided by a few intelligent minds, have come the endless variety, the prodigality and the cheapness of modern manufactures. In the northern States, too, one universal habit of personal industry, not confined to the middle-aged and the vigorous alone, but enlisting the services of all,—the old, the young, the decrepit, the bed-ridden, each according to his strength,—has never ceased to coin labor into gold; and from the confluence of these numberless streams, though individually small, the great ocean of common comfort and competence has been unfailingly replenished.

Gathered together from these numerous and prolific sources, individual opulence has increased, and the sum total or valuation of the nation's capital has doubled and redoubled, with a rapidity to which the history of every other nation that has ever existed, must acknowledge itself to be a stranger. This easy accumulation of wealth has inflamed the laudable desire of competence into a culpable ambition for superfluous riches. To convert natural resources into the means of voluptuous enjoy-

ments; to turn mineral wealth into metallic currency; to invent more productive machinery; to open new channels of inter-communication between the States; and to lengthen the prodigious inventory of capital invested in commerce, has spurred the energies and quickened the talent of a people, every one of whom is at liberty to choose his own employment, and to change it, when chosen, for any other that promises to be more lucrative.

Nor is this the only side on which hope has been stimulated and ambition aroused. Others of the most craving instincts of human nature, have been called into fervid activity. Political ambition, the love of power,—whether it consists in the base passion of exercising authority over the will of others, or in the more expansive and generous desire of occupying a conspicuous place among our fellows, by their consent,—these motives have acted upon a strong natural instinct in the hearts of all. The chief magistrate and the legislators of the nation, the chief magistrate and the legislators of the States, the numerous county, town, parochial and district officers, are, with but few exceptions, elective; and therefore the possession of all such offices implies the confidence and the regard of a majority at least, of their respective constituencies. So too, of a great proportion of the militia offices. In addition to all these, there are voluntary civil, social, philanthropic and corporate organizations, each presided over and its affairs administered by officers of its own election. Probably there are, at the present hour, in the United States, as many persons holding offices, bestowed upon them by the votes of others, and therefore indicative of some degree of respect and estimation, as existed through all the centuries of the Roman Republic, when its dominion was coëxtensive with the known world. Doubtless there are more such elective offices at this time, among the twenty millions of this country, than among the two hundred millions of Europe; and far more than in all the world besides. Many of these offices are sources of emolument as well as of power, and hence they present to competitors the double motive of a desire of gain and a love of approbation. If most of these innumerable fountains of honor are too small to slake the thirst of aspirants

they are sufficient to excite it. They create desires that are often unappeasable;—desires that embroil towns, states and the nation itself in the fiercest contentions of party.

Now it is too obvious to need remark, that the main tendency of institutions and of a state of society, like those here depicted, is to cultivate the intellect and to inflame the passions, rather than to teach humility and lowliness to the heart. Our civil and social condition holds out splendid rewards for the competitions of talent, rather than motives for the practice of virtue. It sharpens the perceptive faculties, in comparing different objects of desire; it exercises the judgment in arranging means for the production of ends; it gives a grasp of thought and a power of combination, which nothing else could so effectively impart; but, on the other hand, it tends not merely to the neglect of the moral nature, but to an invasion of its rights, to a disregard of its laws, and, in cases of conflict, to the silencing of its remonstrances and the denial of its sovereignty.

And has not experience proved what reason might have predicted? Within the last half century, has not speculation, to a fearful extent, taken the place of honest industry? Has not the glare of wealth so dazzled the public eye, as often to blind it to the fraudulent means by which the wealth itself had been procured? Have not men been honored for the offices of dignity and patronage they have held, rather than for the ever-during qualities of probity, fidelity, and intelligence, which alone are meritorious considerations for places of honor and power? In the Moral Price Current of the nation, has not Intellect been rising, while Virtue has been sinking in value? Though the nation, as a nation, and a very great majority of the States composing it, have performed all their pecuniary obligations, and preserved their reputation unsullied; yet have there not been great communities, acting through legislators, whom they themselves had chosen, that have been guilty of such enormous breaches of plighted faith, as would cause the expulsion of a robber from his brotherhood of bandits?

And who will say, even of the most favored portions of our country, that their advancement in moral excellence, in prob-

ity, in purity, and in the practical exemplification of the virtues of a Christian life, has kept pace with their progress in outward conveniences and embellishments? Can Virtue recount as many triumphs in the moral world, as Intellect has won in the material? Can our advances towards perfection, in the cultivation of private and domestic virtues, and in the feeling of brotherhood and kindness towards all the members of our households, bear comparison with the improvements in our dwellings, our furniture, or our equipage? Have our charities for the poor, the debased, the ignorant, been multiplied in proportion to our revenues? Have we subdued low vices, low indulgences and selfish feelings, and have we fertilized the waste places in the human heart, as extensively as we have converted the wilderness into plenteous harvest fields, or enlisted the running waters in our service? In fine, have the mightier and swifter agencies which we have created, or applied, in the material world, any parallel, in new spiritual instrumentalities by which truth can be more rapidly diffused, by which the high places of iniquity can be brought low, or its crooked ways made straight?

Must it not be acknowledged, that, morally speaking, we stand in arrears to the age in which we live; and must not some new measures be adopted, by which, as philanthropists and Christians, we can redeem our forfeited obligations?

While then, the legislator continues to denounce his penalties against such wicked desires as break out into actual transgression; and while the judge continues to punish the small portion of offences that can be proved in court; the friends of Education must do whatever can be done, to diminish the terrible necessity of the penal law, and the judicial condemnation.

In view of these considerations, I propose to speak, in the residue of this Report, of *School-Motives*, and of some means for avoiding and extirpating *School-Vices*.

In the order of events, the first thing which demands attention is the choice of school committee men. We need school committee men who will scrutinize as diligently the moral character of the proposed teacher, and his ability to impart

moral instruction, as they do his literary attainments and his ability to impart knowledge. This official prerequisite, in every member of our school committees, is not only necessary on account of the general influence which his character will exert upon children, but on account of the particular duties the law requires him to perform. How would decency be outraged, what a brand would be affixed by the general verdict of the community, upon the character of a town, which should elect as school committee men, to pronounce upon the literary qualifications of the instructors of their children, those who could neither read nor write ! And yet, is it not obvious that an immoral man is as little qualified to pronounce upon moral character, as an illiterate man is to decide upon the sufficiency of literary qualifications ?

The *general* exemption of the teachers of Massachusetts from immoral habits is a fact to which the committees cheerfully and confidently testify ; and it is one which my acquaintance with them enables me to confirm. But freedom from actual vice is not sufficient. In the character of one who is to train up children, a positive determination towards good, evinced by his life, as well as by his language, is an essential attribute. No talent can atone for want of principle ; no brilliancy of genius compensate for one stain upon the character. The perceptions of a teacher between right and wrong, should be as unclouded by interest or passion as the lot of humanity will allow ; and his conscience should be trained to an affinity for truth and an abhorrence of falsehood, as quick and as sure, as the elective attractions and repulsions of chemistry. Knowledge is power, talent is power ; but they are powers which may be enlisted on the side of evil as well as of good. Nature bestows talent ; living among men confers some knowledge ; and mere instinct is sufficient to make known to the appetites and passions their related objects ; and, therefore, unless a moral sovereign and lawgiver be enthroned in the breast, whose eye can watch and whose arm can defend, these appetites and passions will be to all the sanctuaries of liberty, of reputation, of life and of chastity, what wolves are to the sheepfold. If talent were sufficient, why are not the greatest men the best men

also? If knowledge were sufficient, why does it not always become the handmaid of virtue; or why does much learning ever make men mad? Not nearer to the day of its destruction, is a community without knowledge, than a community which relies upon knowledge *alone*, as sufficient to preserve it. According to the present constitution of the human mind, and of the world in which we are placed, knowledge is a necessity in the pursuit of happiness; but morality is a preliminary necessity, elder-born and eternal. We can conceive of a state of existence where we could be happy without knowledge; but it is not in the power of any human imagination to picture to itself a form of life, where we could be happy without virtue.

Generally speaking, I believe there is a commendable desire, on the part of teachers, to impart moral instruction; but there are obstacles in the way of doing it; and, for various causes, the ability or the opportunity does not equal the exigencies of the case. Some of them I proceed to notice.

The manner in which school examinations have heretofore been conducted, has tended to make the moral progress of the children secondary to their literary attainments.

Perhaps there is something in the nature of the case conducing to a result so lamentable;—if so, it should be sedulously guarded against by a preventive foresight. The scholars are ambitious to win the approval of the committee; but in what way are they to satisfy the committee that they deserve this approval? Let us glance, for a moment, at the course of proceedings, as it usually takes place in some of the best of our schools. The committee visit the school soon after its commencement, as they are required to do by law. Their object is to ascertain the condition of the school, as it stands at the time, in regard to the studies pursued. The classes are called upon to spell, and the percentage of mis-spelled words is noted; to read, and the facility and intelligence with which they read are attended to; to exhibit their writing books, and the neatness and legibility of their hand-writing are observed; to answer questions in geography and grammar, to work sums or draw maps upon the black-board, and their proficiency and

accuracy in these several studies, are noted down, at least in the memory, if not in a book. Occasionally, during the term, a committee man may call in, to watch the progress of the school; but, at its close, a more formal and thorough examination is made necessary both by the law of the land, and by public expectation. The committee appear; the classes again spell, and the diminution in the percentage of errors, as compared with what it was at the opening of the school, is recorded. They read and define words, and the more living and natural expression of the voice, the greater ease and elegance in the elocutionary part of the exercise, together with their enlarged understanding of the scope and drift of the piece selected, and their ability to explain its historical, biographical or scientific allusions;—all these are susceptible, to some extent, of a numerical notation, and can be reported to persons not present at the exercise. The classes are called to the black-board; and, by a swift process, the answers to difficult arithmetical questions are evolved; or, on requiring a map of a particular country to be drawn, a miniature representation of it, with its boundaries, its mountains, its rivers and its cities, starts into being before their eyes. Indeed, if the class be large, and has been competently trained, then, by assigning a different part of the globe to each member of it; in ten minutes, a very respectable Atlas of the World will be depicted upon the walls of the schoolroom, to the honor of the pupils and the delight of all spectators. The committee and the parents participate in the general joy, and both teachers and scholars receive the meed of praise. The teacher wins, or confirms an enviable reputation; the district solicits his acceptance of the school for another term; other districts hear of his success and become competitors for his services; and, as a natural consequence of the competition, he obtains both increased honor and emolument.

But suppose, at the time when the school began, low, perverse and ungentlemanly habits and manners prevailed among the pupils, which the teacher, by the dignity and impressiveness of his own example, and by the energy and kindness of his expostulations, has extirpated, and has substituted de-

gency and propriety and manliness for them. Suppose profaneness polluted the lips of the children, and he has made them see the beauty and the truth of the saying, that a Christian should be afraid to swear, and a gentleman should be ashamed to. Suppose falsehood overt, or falsehood in some of its thousand forms of equivocation, deception or suppression, had cankered the vitals of the school, and threatened to consume all the honesty and ingenuousness of the young heart; but the teacher has made it a loathing and an abomination, and has inspired his school with some adequate conception of the moral beauty and the moral necessity of truth. Suppose a love of parents, of brothers and sisters, and a compassion for the poor and the unfortunate, have been warmed into being, and nourished into strength, in bosoms where they did not exist before. Suppose a reciprocation of kind offices, among school-mates, has been substituted for alienation or hostility; or that some ancient and long-descended feud has been harmonized by his pacific councils. Every school of children, as much as every community of men, has a public opinion, which, though an unwritten, is a self-executing law, among the pupils, and descends from one school-generation to another;—suppose this public opinion of the school has been brought over from the side of insubordination to voluntary acquiescence, and from trickery to open dealing;—suppose all or any of these blessed results to have been effected by the teacher; how are they to be brought forward for exhibition, at the closing examination of the school? No general answers to general questions; no volubility in the rehearsal of moral precepts, can display them. They cannot be exhibited on the black-board, but they are graven upon the heart. They cannot be recorded in the school register, but they are written in the Book of Life. All attempts at display, indeed, will refute and corrupt the whole, for there is no more offensive vice than the ostentation of virtue; and the most disgusting of all hypocrisies is a humility ambitious of display. True virtue is lowly and retiring, and finds its highest gratifications in its inward and silent delights; but the moment that a sentiment of pride, on account of its supposed possession, is consciously allowed,

or an impulse to boastfulness indulged, then virtue falls from its high and pure estate, and can no longer be numbered with the angels of light.

And yet, is not such a change, or anything approximating to such a change, in the moral character and conduct of scholars, as I have here attempted to describe, worth infinitely more than if the teacher, by a miracle of art, could transfer into their minds all the knowledge of all the philosophers who have ever lived ?

Now an unhappy consequence of this prevalent course of things, is, that the teacher who withdraws some part of his time and attention from the intellectual training of his pupils, and devotes it to their moral culture, may be unable to exhibit so great proficiency in the studies pursued, at the end of a short term, or even of a single year, as one who forgets the existence of a moral nature in his charge, and devotes himself exclusively to their intellectual progress. Whatever time the faithful moral teacher spends in cherishing sentiments of honor, truth, generosity and magnanimity, the unfaithful one will spend in polishing and perfecting the recitations in grammar, geography, or some other study. The former will use no motive, however efficacious, if its ultimate tendencies are injurious ; the latter will make all motives equally welcome, provided they conduce to his immediate end. The object of the one teacher is remote, consisting in the welfare of the children in after-life ; that of the other is immediate, consisting in the reputation, and the pecuniary value of the reputation, that will redound to himself, at the end of his engagement. And hence it clearly follows, that if the committee attend only, or attend mainly, to the proficiency made by the children in their accustomed studies, then a direct and palpable temptation is held out to the teacher, to attend only, or to attend mainly, to this inferior part of his duty ; because, by so doing, he will win a higher degree of success and a higher reputation for skill ; his future services will be in greater demand ; and he will not only enjoy his fame, as fame, but be able also to coin it into money. Here then, there seems to be a disastrous alliance of worldly motives ; and they unite to weigh down the

teacher who aspires to lofty and noble views in the discharge of his duty.

Is not a change in this part of our school system imperatively demanded? Is not here a point where positive improvement may forthwith begin? Ought it not to become an axiom and a proverb, that no amount of mere knowledge in a school, shall ever be accepted as an equivalent for an uninstructed conscience; but that the inculcation of good habits shall be an acceptable apology for inferiority in attainments? Let committees, then, look vigilantly; let them inquire anxiously, day by day, into the effect produced by the teacher upon the conduct, the manners, the disposition of his pupils; and let censure rather than commendation be awarded to the teacher who has carried forward his pupils ever so rapidly in mere knowledge, if he has neglected the culture of the affections, or purchased proficiency in school studies, by means which put the moral nature in jeopardy. How unworthy the sacred office of a teacher, if he incites his pupils to effort, only by displaying before them a brilliant prospect of worldly honors and distinctions, or the power and the pride of wealth, while he neglects to cherish the love of man in their bosoms, or to display before them, daily, the evidences of the goodness and the wisdom of God! I care not how promptly the classes may respond in the schoolroom, if I hear profaneness or obscenity in the playground. I care not how many text books they have mastered, if they have not mastered the passions of jealousy and strife and uncharitableness. It is not indispensable to the happiness of children that they should know the length of all the great rivers, or the height of all the great mountains upon the globe; but it is indispensable to their happiness that they should love one another, and do as they would be done unto. A life spent in obscurity and supported by daily toil, may be full of blessings; but no worldly honors however high, or wealth however boundless, can atone for one dereliction from duty in acquiring them.

But the great agent in carrying the benign work of reform into our schools, must be the Teacher himself. No fulness in

the qualifications of others can be the supplement of any material deficiency in him.

Essential requisites in a teacher's character are, a love of children, and a love of his work. He must not be a hireling. It is right that he should have a regard for his compensation; but, his compensation being provided for, it should be forgotten. To exclude the feeling of monotony and irksomeness, he must look upon his work, as ever a new one; for such it really is. The school teacher is not, as it sometimes seems to be supposed, placed upon a perpetually revolving wheel, and carried through a daily round of the same labors and duties. Such a view of his office is essentially a low and false one. What if he does turn over the leaves of the same book from day to day, and hear the same lessons recited from year to year? What if he is required to explain the same principles, and to reiterate the same illustrations, until his path, in the accustomed exercises of the schoolroom, is as worn and beaten, as the one by which, morning and night, he travels to and from it. Still, in the truest and highest sense, his labor is always a new one; *because the subject upon which he operates, is constantly changing.* Every day he is developing new faculties, or carrying forward the old, through new stages of their course. Though the books which he uses, and the instruction which he imparts, may be the same, yet his real work consists in his taking up class after class, and conducting them onward through new portions of their progress. The charge committed to his care is weak, ignorant, immature, and constitutionally subject to error. He imparts vigor; he supplies knowledge; he ripens judgment; he establishes principle; and he then sends them on their way, to fulfil the great duties of earth, and to be more and more prepared for another life. But so soon as he has fulfilled his duty to one company of the ever-onward moving procession of young life, another company steps in to occupy the place of the former. Their need of guidance, their capacities of improvement, are as great as those which have gone before them. They too, are bound on the same perilous journey of life, and for the same goal of an immortal existence. He is to guide their steps aright; he is to see that before they pass from under

his hands, they have some adequate conception of the great objects at which they are to aim, of the glorious destiny at which they may arrive; and that they are endued with the energy and the perseverance which will make their triumph certain. As soon as this labor is done to one company, he bids them a hasty farewell, that he may turn, with glad welcome, to hail another, more lately arrived upon the confines of existence, who ask his guidance as they are crossing the narrow isthmus of time, on their way to eternity. Such is the teacher's duty,—to welcome each new group, to prepare them for the journey of life, and to speed them on their way; and again to welcome, to prepare, and to speed; and, I repeat it, it is, and forever must be, a new work, while new beings emerge into existence, to be benefited by him,—to be rescued from what is wrong, to be consecrated to what is right. No teacher, therefore, who regards his duties in the light of reason and religion, can look upon them as repulsive, or monotonous, or irksome. The angel that unlocks the gates of heaven, might as well become weary of the service, though, with every opening of the door, a new spirit is ushered into the mansions of bliss.

Let the teacher, then, who cannot draw exhaustless energies from a contemplation of the nature of his calling; let the teacher, whose heart is not exhilarated, as he looks round upon the groups of children committed to his care; let the teacher who can ever consciously speak of the "tedium of school keeping," or the "irksome task of instruction," either renovate his spirit, or abandon his occupation. The repining teacher may be useful in some other sphere; he may be fit to work upon the perishable materials of wood, or iron, or stone, but he is unfit to work upon the imperishable mind.

The teacher should enter the schoolroom as the friend and benefactor of his scholars. He is supposed to possess more knowledge, than they, by the utmost diligence and stretch of faculty, can receive from him; but yet no fact is more certain, or law more universal, than that they will make no valuable and abiding acquisition, without their own consent and coöperation. The teacher can neither transfuse knowledge by any process of decanting, nor inject it by any force, into the mind

of a child ; but the law of the relation subsisting between them is, that he must have the child's conscious assent and concurrence, before he can impart it. He cannot impart, unless the child consents to receive. What then is the state of mind most receptive of knowledge, and most coöperative in acquiring it ? Surely, it is a state of confidence, of trustfulness, of respect, of affection. Hence it follows that the first great duty of a teacher is to awaken these sentiments in the breasts of his pupils. For this end, he can do more, the first half day he enters the schoolroom, than in any week afterwards. But if a teacher presents himself before his pupils with a haughty or a contemptuous air ; if he introduces himself by beginning to speak of *his* power and *his* authority, he will soon create the occasion for using them. The pupils themselves are first to be prepared ;—to be put into an apt condition for the work that is to follow. If we take a survey of any department of nature or of art, illustrations and analogies will crowd upon the mind in confirmation of the universal truth, that, if we would exert an influence upon any object, we must first bring it into a condition receptive of that influence. Does not the farmer break up the soil and open it to the sun, before he commits the seed to its bosom in expectation of a harvest ? Have not celebrated artists owed their fame as much to the careful preparation of their materials, as to the skill with which they afterwards combined them ? By softening agencies of fire or steam, the mechanic overcomes the rigidity or inflexibleness of his materials, before he attempts to mould or to bend them to his purpose ; yet the chemical changes effected by heat, through the innermost particles of the bar of iron which the smith wishes to fashion anew upon his anvil, are not deeper or more transmuting, than the spiritual changes wrought upon the inmost emotions of a child's soul, by a demeanor of dignity and by looks and tones of affection, on the part of the teacher. When the All-bountiful Giver of the seasons wills to overspread our hemisphere with vegetable beauty and luxuriance, He does not scatter abroad His treasures of snow and of hail, nor bind the rivers in the death-like embraces of frost ; but He causes the sun to draw near and the genial rain to descend ; He scatters the infi-

nite drops of dew over the earth and summons the warming winds from the chambers of the south. Whatever is to be done, whether in the works of nature or of art, the material, which is to be wrought upon, must first be adapted to the work.

All teachers look upon books and apparatus as indispensable to the highest progress of a school; and hence the sending of a child to school with a demand that he should be taught, but without the common instrumentalities for teaching him, they justly regard as a Pharaoh-like requisition. Yet how much more indispensable are a desire and a purpose to learn, in the breast of a child, than a book in his hand! A spelling-book, a geography, and so forth, are very desirable; but a disposition to use them, is indispensable. Parents must supply the books; but teachers,—with the help of the parents where they can have it, and, as far as possible, without that help where they cannot have it,—must supply the disposition. Let this be done, and we may safely affirm that the laws of nature are not more certain than that the child will learn, for it is a law of nature that he will.

If securing the good will of scholars is preliminary to their attainment of *knowledge*, far more important is it to the cultivation of their *moral sentiments*, and to the growth of *good habits*. It is an invariable law of nature in regard to the young mind, that the affections are developed before the judgment. How woful and desolate would be the condition of a child, if it could never love its mother until it had arrived at an age capable of mastering such a process of reasoning as should convince it that she was deserving of its love! Happily, this law of instinctive love prevails, until an age when the reasoning powers can be developed, and the conscience enlightened. Then, and not till then, can a child make his affections intelligently obedient to his duties. All the circumstances and conditions, therefore, which attend the first introduction of a teacher to his pupils, should conciliate regard, and predispose to a mutual good understanding.

Is it not too obvious to need exposition, that the principles of duty can be superinduced upon a state of affection and sympathy more easily than upon one of antipathy and distrust? Is

it not so self-evident as to make the idea of confirmation absurd, that a teacher who possesses the love and confidence of his pupils will reclaim them from error, or establish them in good principles, more readily than if he were obliged to break through a rampart of hostile feelings, and carry the citadel of the judgment and conscience by assault, and thus to found his ultimate authority upon the right of conquest; instead of having the gates thrown open to him with welcome and gratulation, and being received and hailed as a friend and deliverer? Every pupil who loves his teacher will feel that love soliciting him to obedience, just as certainly as every true disciple finds the love of Christ "constraining" him to good works. Every teacher animated by the spirit which is alone worthy of a teacher, will enter into possession of his school, "not by constraint, but willingly, not for filthy lucre but of a ready mind;" not as being a "lord" over his pupils, but as being an "ensample" to them.

The idea that there are two antagonist powers in the school-room, each struggling for mastery over the other,—like the rival houses of York and Lancaster, contending for the English throne,—will be as fatal to the prosperity of a school, as is a civil war to the prosperity of a country. But primary and essential is the idea, that there is one sacred, all-pervading law, to which teacher and pupil are alike subject,—the law of duty and affection. All the rules of the schoolroom are but corollaries or consequences from this paramount law. If the authority and power of a teacher are not offensively set forth, they will rarely be questioned. If, instead of flattering a despicable pride, by a proclamation of his own supremacy; if, instead of arrogating sovereignty to his own personal will; all his words and actions proceed upon the supposition, that there is one serene and majestic power, to which all are alike bound to render allegiance, and to pay homage;—a law by which the judge is to be judged, and the ruler ruled,—and above all, if the teacher shows himself to be a living and shining example of the doctrine he inculcates; the number of pupils will be few indeed who will ever bring the question of authority to a practical issue. When have soldiers ever undergone such priva-

tion of the necessities of life, as when their commander was known to stint himself to the same meagre allowance? When have they ever performed such forced marches, as when they saw their leader moving in the van of the column?—or made so valorous an assault, as when they saw his plume waving at the head of the charge? Or, to draw examples from the highest source, does not the Apostle say, that the *goodness* of God leadeth us to repentance; and the Savior's emblem was that of a true shepherd, who does not *drive*, but *leads* forth his flock. However it may be with sheep, we know that, with children as with men, the difference is unimaginably great, between *leading* and *driving*!

It was intimated above, that if the proper influences constantly radiate from the teacher, and pervade the schoolroom, the cases of insurgency against him will be rare. Such cases, however, may occur, and when they do occur, they suggest their own remedy. If the talent and skill of the teacher are not sufficient to arouse the indolence, or restrain the waywardness of the pupil; if his commanding dignity and benevolence cannot change perverseness into docility, or melt down obstinacy into submission;—in fine, if the teacher's mind cannot overmaster the pupil's mind, in its then present condition; and if the teacher's heart be not of such superior moral power as to overcome, and assimilate to itself, the heart of the pupil; there is still one resource left;—the teacher's physical power is superior to the pupil's physical power; (for the teacher has a legal right to summon all necessary assistance to his aid,) and with this superiority, he must begin the work of reform. Order must be maintained. This is the primal law. The superiority of the heart; the superiority of the head; the superiority of the arm;—this is the order of the means to secure it. As soon as possible, however, the teacher must ascend from the low superiority of muscular force, to the higher and spiritual ones; and he must forever cultivate the higher, that they may the sooner supersede the lower.

I think one cannot have been long accustomed to visiting schools, without being able to determine, almost at a glance, on entering a schoolroom, what the relation is which exists be-

tween the teacher and his scholars. If, as soon as the teacher turns his back upon the scholars, in order to approach and to salute his guests, the whole muscular system of the school seems to snap the fetters in which it had been bound, and to break out into mischievous activity; but as soon as the teacher reverts his face, all is again subdued and hushed into death-like stillness;—if, as the teacher moves about among his scholars and gives his directions, they exhibit a deference that almost runs into timidity; but as soon as he has passed by, they make grimaces behind him, or fillip spit-balls at his back;—if, as he turns, from time to time, towards different parts of the room, that portion of the school which is under his eye, is constrainedly quiet and submissive, while that portion which he does not see, starts out into a hundred disorders;—as wild beasts rush forth when the light of day is withdrawn;—if such be the general aspect of the school, then an intelligent spectator becomes as certain, at the end of five minutes, as he would be at the end of a week, that the teacher holds his place only by the law of force. But, on the other hand, if the scholars seem almost unconscious of the teacher's presence; if they are unobservant in what part of the room he stands, or in which direction he may be looking; if he can step out at the door to speak to a visiter, or into a recitation-room to inspect a class, and remain absent for five or ten minutes, without there being any buzz or whirring in the schoolroom;—then one may feel the delightful assurance that such a school is under the sway of a serene and majestic authority,—the authority of the great law of duty and love. I have seen many schools of each class, in Massachusetts; and I feel warranted in saying, that, in point of numbers, the latter class is rapidly gaining upon the former.

There is a small class of schools intermediate between the two above described, where the teacher, through a false ambition of having it said that he can govern by moral suasion, or through fear of losing his place, or from some equally unworthy motive, seeks to govern without resort to corporal punishment; but still has not the skill that can interest children in their studies, nor the spiritual ascendancy that can control their waywardness. But no low motive can ever perform the office

of a high one. The laws of nature will not be circumvented. High influences without, can only come from high principles within. If a teacher would govern by intellectual and moral power, he must have intellectual and moral power; and no spurious or counterfeit similitudes of them can borrow or steal their efficacy. There is great beauty in the Romish superstition, that the moment consecrated water *is sold*, it is desecrated. It loses its quality of holiness, by the unhallowed motive that transfers it. The spirit of the sentiment applies to the present case. The teacher who would govern by the law of love, must have faith in the law of love. In the absence of this, he will be compelled to resort to coaxing, or wheedling, or hiring children to be good, which is like the sin of laying a false offering upon the altar of the Lord.

Immediately on opening a school, an important question arises as to the expediency or in expediency of promulgating a code of laws for its government. It is the practice of some teachers to announce orally, during the first day or half day, the rules whose observance they shall require, and whose infraction they shall punish. Others prepare written statutes, sanctioned by specific penalties, which they post up in some conspicuous place in the schoolroom, so as to give a warning to transgressors, and to provide themselves with a ready answer, should the plea of ignorance be urged by any offender. Other teachers anticipate the commission of no offence, but wait until one occurs, before they expound its demerits or prescribe its consequences.

It seems to me that very serious objections lie against the promulgation of a code of laws, either oral or written, in advance, or at the commencement of the school. If this be done, the scholars instantly adopt the well-known principle of legal construction, that what is not included, is excluded; and hence that every thing is permitted which is not prohibited. But, as he is a bad citizen who has no higher rule of action than the law of the land, so is he a bad scholar who has no other restraint against wrong-doing than the prohibitions of the teacher. No code ever framed by the ingenuity of man, however voluminous or detailed it may have been, ever enumerated a tithe of

the acts which an enlightened conscience will condemn; and no language was ever so exact and perspicuous, as to be proof against sophistry and tergiversation. The jurisdiction of the conscience is infinitely more comprehensive than that of the statute book. *Is it right*, and not, *Is it written*, is the question to be propounded in the forum of conscience. Each scholar brings a conscience to school. If it has not been previously enlightened, on any given point of duty, then there is no punishable blame in the breach of that duty; if it has been previously enlightened, then the tribunal is already open before which the culprit should be arraigned.

Besides, as most of our schools consist of scholars differing very much from each other in regard to age and intelligence, the rules applicable to one portion of them, may be very unsuitable to another; and yet, if relaxed or suspended, in one case, the idea of their permanency and immutability will be destroyed, and with that all their moral efficacy ceases. So there may be cases where peculiar circumstances will take an action out of the spirit of a rule, while they leave it within the letter. Suppose, for instance, in consideration of the many mischiefs which follow in the train of whispering and other modes of communication between scholars, they are peremptorily and altogether forbidden; and suppose that, the next day, a child exhibits symptoms of extreme distress, or of fainting, or is exposed to some danger which requires instant warning, shall the general rule be observed at the expense of any consequences; or, if violated, shall it be punished?

Doubtless too, it has happened and not very unfrequently, that the idea of the offence was originally suggested by the prohibition, and thus the law has led to its own infraction, as, with ignorant and superstitious persons, predictions often procure their own fulfilment.*

But there is a great variety of duties to be performed in a

* The story of the Catholic priest and the ostler is not inapposite. When an ostler had finished making confession of his sins, the priest inquired of him if he had ever greased the teeth of his customers' horses to prevent them from eating their oats. The ostler not only replied in the negative, but said he had never heard of such a thing. The next time he went to the confessional, the first offence which he had to acknowledge was, that he had been greasing the teeth of his customers' horses.

schoolroom, as well as of offences to be avoided. Would it not be more appropriate to go into a detail of these duties, and expound their reasons and their rewards, rather than to set forth an array of offences with their penalties? And are there no methods by which the teacher can commend the duties beforehand to the good will of the scholars; ingratiate them, as it were, into the mind of the school, and thus exclude much that is bad, by a preëccupancy of the ground with what is good? I would commend a course by which, not only have some excellent schools sustained their character for excellence, but by which, some indifferent schools have been made excellent. It is that of employing the first hour, or perhaps more, of the first day of a term, in a familiar and colloquial exposition of the objects of the school, and the means which it is indispensable to observe, for the accomplishment of those objects. Certainly all the older children, in all schools above the rank of the Primary, are capable of understanding something both of the advantages and the pleasures of knowledge; of the connection between present conduct and future respectability; of the different emotions which arise in the mind after the performance of a good, and of an evil action, and of the inherent tendencies both of virtuous and of vicious habits to accelerate their course towards happiness or misery. A child will not be deterred from wrong, because it is wrong, unless he sees it to be so, any more than he will shrink back from a precipice from whose brink he is about to step, if ignorant of its existence. If the moral precipice were made as visible as the natural can be, might we not hope that fewer victims would be precipitated into the abyss of ruin?

A vast deal of the success of a school depends upon the first impression made by the teacher upon it. And by a well-conducted conversation with the scholars, at its commencement, and before any prejudices against its requirements have sprung up, or any temptations to disobedience been presented, the good will of many, to say the least, may be propitiated. There are some points, indeed, absolutely essential to the prosperity of a school, respecting which the teacher is in the hands of the scholars,—wholly dependent upon their coöperation,—such

as the punctuality and regularity of their attendance, and, not unfrequently, their being provided with text books and other instruments of learning. And in regard to other points falling more directly within the teacher's control, his only hope of reaching the highest success depends upon securing their assistance. A few hours, therefore, at the beginning of a school, and an occasional one afterwards, as the age and capacities of the scholars may require, may be most beneficially spent in a familiar exposition of the great purposes for which the school has been opened, and of the means and observances by which alone its highest prosperity can be secured. A teacher can hardly enter a school of children, collected from various families, and subjected to various home influences, without finding some, at least, who have an essentially false view of the object for which they have attended. He must throw light forward to show them the true nature of that object. Among the topics introduced by him, in his first friendly discourse to the youthful group collected around him, may be the duty of cultivating the spirit of honor and kindness to each other; a desire for each other's improvement as well as for their own; and a determination generously to assist their companions in improving the advantages of the school. Let him deprecate the meanness that would try to put off blame upon another, for the sake of shielding one's self; that would even risk the concealment of a fault, for which another might be unjustly blamed or suspected; that would triumph in any success, which would give pain to the innocent; and let him fill their bosoms with a noble scorn of deception and falsehood. Let him make his company of hearers perceive, that knowledge should only be trusted to those who will use it conscientiously;—and this he can do by a graphical description of some immoral great man, who has used power and knowledge for selfish and wicked purposes. Let him convince them, that he intends to bring into the schoolroom none but the highest motives, and that it is alike their duty and interest to bring into the schoolroom, none but the highest motives. Let more or less of these topics be introduced again,—particularly on the accession of new members to the school, and before time

has been allowed for practising or inventing any adroit measures of defiance or deception. If, when new children come into a school, they find its tone a high one, and its habits generous and manly, they will, almost invariably be assimilated to the prevalent sentiment. Extraordinary cases of perversity may, indeed, occur; but if the new pupils see that the *denizens* of the school make it a matter of honor to govern themselves, instead of being governed by a set of arbitrary rules; if they see such confidence existing between teacher and pupils that each is ready to trust the other, and that the interests of both sides are the same, instead of clashing like those of enemies, they will be ashamed to stand out as exceptions,—as ugly, mis-shapen creatures, in a company where all others are beautiful.

One of the highest and most valuable objects, to which the influences of a school can be made conducive, consists in training our children to self-government. The doctrine of No-government, even if all forms of violence did not meet, the first day, to celebrate its introduction by a jubilee, would forfeit all the power that originates in concert and union. So tremendous, too, are the evils of anarchy and lawlessness, that a government by mere force, however arbitrary and cruel, has been held preferable to no-government. But self-government, self-control, a voluntary compliance with the laws of reason and duty, have been justly considered as the highest point of excellence attainable by a human being. No one, however, can consciously obey the laws of reason and duty, until he understands them. Hence the preliminary necessity of their being clearly explained, of their being made to stand out, broad, lofty, and as conspicuous as a mountain against a clear sky. There may be blind obedience without a knowledge of the law, but only of the will of the lawgiver; but the first step towards rational obedience is a knowledge of the rule to be obeyed, and of the reasons on which it is founded.

The above doctrine acquires extraordinary force, in view of our political institutions,—founded, as they are, upon the great idea of the capacity of man for self-government,—an idea so long denounced by the state as treasonable, and by the church

as heretical. In order that men may be prepared for self-government, their apprenticeship must commence in childhood. The great moral attribute of self-government cannot be born and matured in a day; and if school children are not trained to it, we only prepare ourselves for disappointment, if we expect it from grown men. Every body acknowledges the justness of the declaration, that a foreign people, born and bred and dwarfed under the despotisms of the Old World, cannot be transformed into the full stature of American citizens, merely by a voyage across the Atlantic, or by subscribing the oath of naturalization. If they retain the servility in which they have been trained, some self-appointed lord or priest, on this side of the water, will succeed to the authority of the master, they have left behind them. If, on the other hand, they identify liberty with an absence from restraint, and an immunity from punishment, then they are liable to become intoxicated and delirious with the highly stimulating properties of the air of freedom; and thus, in either case, they remain unfitted, until they have become morally acclimated to our institutions, to exercise the rights of a freeman. But can it make any substantial difference, whether a man is suddenly translated into all the independence and prerogatives of an American citizen, from the bondage of an Irish lord or an English manufacturer, or from the equally rigorous bondage of a parent, guardian or school teacher? He who has been a serf until the day before he is twenty-one years of age, cannot be an independent citizen the day after; and it makes no difference whether he has been a serf in Austria or in America. As the fitting apprenticeship for despotism consists in being trained to despotism, so the fitting apprenticeship for self-government consists in being trained to self-government; and liberty and self-imposed law are as appropriate a preparation for the subjects of an arbitrary power, as the law of force and authority is for developing and maturing those sentiments of self-respect, of honor and of dignity, which belong to a truly republican citizen. Were we hereafter to govern irresponsibly, then our being forced to yield implicit obedience to an irresponsible governor would prepare us to

play the tyrant in our turn; but if we are to govern by virtue of a law which embraces all, which overlies all, which includes the governor as well as the governed, then lessons of obedience should be inculcated upon childhood, in reference to that sacred law. If there are no two things wider asunder than freedom and slavery, then must the course of training which fits children for these two opposite conditions of life be as diverse as the points to which they lead. Now, for the high purpose of training an American child to become an American citizen,—a constituent part of a self-governing people,—is it not obvious that, in all cases, the law by which he is to be bound should be made intelligible to him; and, as soon as his capacity will permit, that the reasons on which it is founded, should be made as intelligible as the law itself?

This view of the subject does not trench one hair's breadth upon the great doctrine of order and subordination. It contests the claim to arbitrary power, on the one side, and its correlative, blind submission, on the other; it discards these as substitutes for moral power and voluntary obedience, and there it stops. The great question is, to whom, or to what, the obedience or subordination is due. It is primarily due to the law,—to the law written upon the heart,—to the law of God. The teacher is the representative and the interpreter of that law. He is clothed with power to punish its violations; but this comprehends only the smallest part of his duty. As far as possible, he is to prevent violations of it, by rectifying that state of mind out of which violations come. Nor is it enough that the law be obeyed. As far as possible, he is to see that it is obeyed from right motives. As a moral act, blind obedience is without value. As a moral act, also, obedience, through fear, is without value; and not only so, but, as soon as the fear is removed, the restrained impulses will break out, and demand the arrears of indulgence as a long-delayed debt. To prevent misunderstanding, however, I wish to define the term, *fear*, as here used. It is here used to signify a dread of bodily pain or injury, or of personal loss. In reference to the Divine Being, the term is used in a widely different sense. That fear of the Lord, "which is the beginning of wisdom," includes the emotion of

awe and reverence. It is not a servile, but a filial fear. It is a sentiment which an enlightened conscience can never experience towards an unworthy object; and which, therefore, an unworthy object can never inspire. But the mere dread of personal harm, as the consequence of wrong-doing, is not *cervative*; it is not *restorative*. It may warn, it may arrest, it may check the outward commission of wrong; and its use for this purpose, to any extent which circumstances may require, is legitimate. But with the prevention of wrong, its functions end. Though it may make an offender cease to do ill, it can never, by its own efficacy, make him love to do well;—as poison may arrest a disease, though it cannot restore a patient to health. By suppressing outbreaks, by restraining waywardness, fear may prepare the way for the introduction of higher motives of action; but if the aid of these higher motives be not then invoked, the ground of justification for using the fear, is taken away. A reform in character may be begun by fear, but if it ends in fear, it will prove to be no reform. When the spendthrift finds he is approaching the last dollar of his patrimony, and gaunt Hunger and Want begin to stare him in the face, he is admonished to desist; and, under the terror of these impending evils, he arrests his course of riot and dissipation. But this terror does not inspire him with the least love of temperance and industry. A habit of diligence and sobriety must come, if it comes at all, from the working of other motives within him. Without the restraint of higher motives, should another inheritance unexpectedly descend to him, he would return to his “wallowing in the mire.” The bond-servants of fear always do as little as they can; because they do nothing for the love of the thing done, but only to avoid some painful consequences if it be not done. Work, whether of the hand or of the mind, which is not performed from a love of it, is never performed with that zest or alacrity, which the love of it inspires. An external act of duty may be done, but it is done, not from a willing, but from a repugnant, not from a dutiful, but from a rebellious heart. The mind will disown what the hand performs; while each movement and each moment will deepen disgust towards it. This is so clear, even to

the intellect, that some of the more sagacious slave-drivers, at the South, are substituting motives of personal profit, of appetite, and the love of tawdriness, for the scourge. They have been led to this, not from compassion, but from cupidity. They find the sum-total of profits, at the end of the year, to be greater under the use of pleasurable motives than under the use of painful ones. Formerly,—and to a great extent even at present,—they used the motive of bodily fear and smart,—the motive by which the tyrant maintains his power; by which the savage enforces obedience to his will; by which the brute secures its prey. But the eyes of some of them have been opened to see the neighboring motives, as they lie arranged along the great scale, from the brutish to the angelic; and they now avail themselves of the love of appetite, the love of approbation, of being bedizened with gaudy colors, and so forth, as more efficient agencies than pain. Doubtless the quantity of their work will be increased, and its quality improved, as their masters ascend higher and higher in the scale of motive-powers. Teachers should be children of light, and they should not permit the children of Mammon to be wiser in their generation, than they. It should never be forgotten that the highest duty of a teacher is to produce the greatest quantity, and the purest quality of moral action.

Fear, then, is no more to be proscribed from the teacher's list of motives, than arsenic and henbane from the materia medica of the physician; but the teacher or parent who uses nothing but fear, commits a far greater error than the physician, who uses nothing but poison. Let all wise and good men unite their efforts, so to improve both the moral and the physical health of the community, as gradually and regularly to diminish, and finally to supersede, the necessity of either.

The maxim embodied in the law of the land, and sustained by the good sense of all communities, that the teacher stands *in loco parentis*, that is, in the parent's place or stead, has been a thousand times repeated. By virtue of this relation, he is authorized to do, for all the purposes within his jurisdiction, what the parent might rightfully do, under like circumstances. But he stands in the parent's place, for love as well as for

power, for duty as well as for authority. If a father has any right to punish a child, whose reason he has never attempted to enlighten, whose conscience he has never sought to develop, it is a right founded upon the previous commission, on his part, of the highest wrong. If preventives and milder remedies have not been used to avert the ultimate necessity of violent applications, then the parent, in regard to every offence which demands the application of violence, is an accessory before the fact, a suborner to the crime, and justly incurs the largest share of its guilt. If the rights of the teacher as to the exercise of power, are commensurate with the rights of the parent, so are the teacher's duties also, in regard to the motives from which he acts, commensurate with parental duties.

A question connected with this subject has been often discussed; and the practice is different in different parts of the State. It is, whether refractory and disobedient scholars should be dismissed from the school, or retained in it and subdued. If a teacher stands in the place of the parent, why should he dismiss any scholar from his school, (unless temporarily,) any more than a parent should expel a child from his household? There is no Botany Bay, to which such a child can be banished. Instead of crossing the ocean to another hemisphere, he remains at home. For all purposes of evil, he continues in the midst of the very children from among whom he was cast out; and when he associates with them out of school, there is no one present to abate or neutralize his pernicious influences. If the expelled pupil be driven from the district where he belongs, into another, in order to prevent his contaminations at home, what better can be expected from the place to which he is sent, than a reciprocation of the deed, by their sending one of their outcasts to supply his place; and thus opening a commerce of evil, upon free trade principles. Nothing is gained while the evil purpose remains in the heart. Reformation is the great desideratum; and can any lover of his country hesitate between the alternatives of forcible subjugation and victorious contumacy?

In cases, however, where the dangerousness of the symptoms will no longer permit delay, there is an immense difference in

the modes of treating a malady. We know that a mere pretender to medical or surgical knowledge, will aggravate the puncture of a pin into a mortification, fatal to life; while, by anodyne and restorative, the skilful practitioner will cure the gangrene itself. So, in the case of a distempered will, it may be inflamed and exasperated, by fiery and passionate appliances, into incorrigibleness and misanthropy; or, on the other hand, it may be restored to soundness and docility, by reproofs or chastisements administered in wisdom and love.

But after the school has commenced, when classes have been formed and the routine of exercises begun, it is then that opportunities, without number and without end, will present themselves for inspiring sentiments and cultivating habits of order, of decorum, of honor, of justice and of truth; or, on the other hand, of engendering a brood of base and dissocial feelings,—unkindness, evasion, hypocrisy, dishonesty and falsehood. Nay, the teacher may be entirely honest and sincere, himself; and yet, from having his mind too intently and exclusively fixed upon the intellectual progress of his pupils, he may be regardless of the moral impulses which secure that progress, and of the emotions which attend it. Every true teacher will consider the train of *feeling*, not less than the train of *thought*, which is evolved by the exercises of the school-room.

Here opens a most important and difficult subject. So far as I know, it has never been comprehensively or minutely treated by any writer. It is impossible for me to do it justice. I enter upon it with undissembled diffidence; yet such is its intrinsic importance, and so often, when visiting schools, have I seen exemplifications of wrong, where I was sure the teacher intended only what was right, that I can no longer forbear to attempt an elucidation of its merits. May others be led to investigate and expound it, until it assumes a prominence and commands an attention corresponding to its magnitude.

After the provisional classification of a school, the first business ordinarily consists in setting lessons and hearing recitations. In all schools, having any claim to respectability, imperfect recitations incur some unpleasant consequences. In

some, it is only a forfeiture of the teacher's approval; in some, it is a record of failure; in some, after a fixed number of failures, it is corporal punishment, the infliction of which cancels the old score and opens the books for a new account. In all decent schools, an imperfect recitation is a thing which the pupils deprecate; but the means of preventing it, or of avoiding the appearance of it, are various.

In the first place, the teacher can ensure any number of imperfect recitations by giving too long or too difficult lessons,—lessons beyond the ability of the scholars to learn,—and thus a mere mistake in judgment, on the part of the teacher, may lead to discouragement or fraud on the part of the pupils. Lessons should be such that they can be competently mastered by all the scholars in the class, unless in cases of remarkable dullness. Some of the less forward or less bright, may require a little extra assistance,—which should be freely rendered to them,—but if there be any members of the class who cannot make themselves tolerably well acquainted with the lessons, they should be removed to another class. Habitually to break down at a recitation has a most disastrous influence on the character of a child. It depresses the spirits, takes away all the animation and strength derived from hope, and utterly destroys the *ideal* of intellectual accuracy, which is next in importance to moral accuracy;—on which, indeed, moral accuracy so often depends. It is still worse when the whole class fails. Shame never belongs to multitudes. It is a feeling which arises when we contrast our own deficiency or misconduct with the opposite qualities in others; but where all are equally deficient, or equally wrong, there is no opportunity for such a contrast. Common deficiency at the recitation, begets a mingled feeling of contempt for the study, and recklessness of reputation, which is fatal to all advancement. It may begin by merely disheartening the pupil, but it will soon become disgust towards the study. Few things are of more baneful tendency than to have a scholar or a class leave the recitation-stand, after a half hour of blundering and darkness, with no sense of shame or regret at the dishonor. Few things are of more evil augury, than for children to become so inured, by frequency, to having

marks of discredit entered against their names, that they grow indifferent and callous to a recorded censure. Such children lose all that delicacy of feeling, that fine sensitiveness to honor, which are strong outposts of virtuous principle. Day after day, to have a dishonorable mark set upon the body, or the hand, or *on the name*, without any feeling of regret or effort at amendment, is as deplorable for a boy or a girl, as it would be for a man or a woman to receive, without shame and without compunction, a tenth or a twentieth sentence to the house of correction or jail. The former, indeed, foretokens the latter.

But suppose the character of the lesson to be rightly adjusted to the capacity of the learner;—still a brood of temptations lurk around. In the first place, there is the device of getting one part of the lesson better than the rest, under the expectation of being questioned on that part. How often has this been done! In some of the studies, it is to be forestalled and excluded by the method, before described, of putting each question to the whole class, waiting a sufficient time for each pupil to think out the answer in his own mind, and then calling upon some one by name, to answer it. The naming of the scholar to give the answer should be in no set order, but promiscuous. This method especially applies to grammar, to oral spelling, to oral recitations in geography, and to mental arithmetic. In written arithmetic, a question for solution may be propounded, and one pupil required to state the first step in the process, and then another pupil in another part of the class, the second, and so on, until the explanation is completed. Where there is, as there should be in every schoolroom, a sufficient extent of black-board to allow the whole class to stand before it at once, a separate question may be given to each member of the class, to be wrought upon it. Occasionally, when the solution is half completed, the pupils may be transposed, and each one required to examine and complete his neighbor's work.

Such are some of the methods,—to be constantly varied and interchanged,—by which the temptation to deal treacherously with the lesson, may be met and defeated. And yet the teacher should make no avowal that he entertains suspicions against

any individual, and designs to baffle his plans for deception. He uses these means only for banishing temptation, where it exists, and for shutting the door against it, where its invasion is threatened. Temptation may be analyzed into two elements,—desire and opportunity. Take away the desire, and the opportunity can work no harm; take away the opportunity, and the desire is baffled. The former course is the better, when it can be taken; but here the latter is recommended as one of the means of accomplishing the former.

It sometimes happens that scholars experiment upon the numbers, or terms, of an arithmetical question. In proportion, for instance, if they have no knowledge of the principle which should guide them, they may try the effect of multiplying two of the numbers together, and dividing the product by the third; but if that does not yield the right answer, they may transpose the order, and try again; and, in the end, having exhausted all the errors, they will obtain the truth. But they will know that they have arrived at the truth, only by a comparison of their result with the answer in the book. They will not know on what principle the true answer was obtained; and, on attempting a solution of the next question, they will be as ignorant as ever, and be again obliged to go through with the same experimental process. In order to prevent this appeal to chance, instead of an appeal to principle, the class may be occasionally required to lay aside their slates, and to work out all the questions contained in a lesson, on paper. Here they will not be able to obliterate what they have done, as they can do on the slate; and therefore, the teacher, by a single glance of the eye, can see the track which the mind has made, whether straight or circuitous, in its search after the answer. He will also see the mechanical correctness with which each step may have been performed.

Frequent reviews, by carrying the pupils a second time over the ground they have traversed, will be another means of determining whether they have left any part of it unexplored.

Devices or excuses to escape the lesson altogether, when the pupil is conscious of not having faithfully learned it, are an aggravated form of the evil above mentioned; and it should be

guarded against by an examination of the absentee upon the omitted lesson, at another time.

I fear that this *slurring* or *shirking* of the lesson, is sometimes regarded in no other light than as a clog upon the progress of the pupil; or as an abatement from the success of the coming examination. The substance of the argument often used, as a warning against this species of misconduct, is, that whoever leaves a lesson of his course, unmastered, leaves an enemy in ambush behind him;—an enemy who will, at some day, rise up to molest his peace, and perhaps to defeat his most cherished hopes. But, though this is a legitimate consideration, yet the subject has relations far more important. It is not so much the lesson which is omitted, as the wrongful act which is committed. The knowledge that is lost is an insignificant matter, compared with the trickish habit that is gained. The avoidance of the lesson has deprived the intellect of so much exercise, and therefore has prevented whatever of strength that exercise would have given; but the means by which the lesson was avoided, have given exercise and strength to motives of deception and fraud. Herein lies the lamentable character of the deed. It is only a misfortune to be ignorant, but it is an unspeakable calamity to be dishonest. However vigilantly the teacher may look after the intelligence of his charge, he should use a thousand times more vigilance in preserving their integrity. Limited attainments are not incompatible with a high degree of happiness; but every immoral act diminishes the capacity for happiness forever and ever.

Another means of avoiding study,—and I am sorry to say I have found no little evidence of its existence,—is, after procuring some fellow-pupil, or other person, to perform the work which the teacher has assigned, to present the work thus performed by another, as the product of one's own labor. The intellectual loss and injury of such a course are great. It leaves the mind unexercised, when it was one of the principal objects of the lesson to exercise it. It also disqualifies the pupil more and more for mastering subsequent lessons. A scholar who did not get his lessons last week, through indolence, may be unable to get them this week, through incapacity, and next

week, he may give them up in despair. But the most deplorable quality of such conduct is, that it is an *acted* falsehood; and, as subsequent lessons are mastered with so much more difficulty, after the omission of preceding ones, the power of the temptation increases, in a geometrical ratio, at each succeeding step.

The cases above referred to are generally those where assistance is obtained out of school; but the prompting of a fellow-pupil in school, and during the recitation, comes under the same general head, and incurs the like mischievous consequences. To guard against the latter species of misconduct, the teacher should be all eye and all ear. He should be so familiar with the lesson, that he can devote his whole attention to the class, instead of occupying the time in preparing himself, by looking at his book, to hear the successive answers. His eye should be on them, on their account; and not on his book, on his own account. To guard the pupil against taking fraudulent measures out of school, he should instruct as faithfully in regard to the object of the lesson, as in regard to the lesson itself. The attention of the pupil should be forever turned towards the state of his own mind. Have the lesson, the fact, the principle, the scientific relation, been reproduced within himself? Are they recorded on the tables of his intellect? Are they so clearly and enduringly written there, that if the slate and black-board were broken to fragments; if the book were to be consumed; he would still possess them as his own, —ineffaceably inscribed on the mind? Is the lesson so luminously recorded in his memory, that he can see it there in the darkness of midnight, and revive it in the solitude of a desert? Every pupil should be made to see that, to transfer or to copy an answer or a process from a text book to his own slate or paper, or to take it from another's dictation, is valueless in the way of acquisition, of improvement; that it is in its nature the veriest task-work or tread-mill service ever performed. He should be made to see that he might as well learn the art of swimming, by getting another boy to swim for him; that he might as well increase his stature and strength, by employing another to eat his meals; or that he might as well expect to

gain wealth by forfeiting all his daily earnings to the more industrious. Perhaps the most appropriate punishment for stealing the solution of a sum from a book, or for transferring it from another's slate, or for borrowing another's composition instead of writing one, would be to make the offender copy off figures in logarithms, or the letters of some algebraic process, about which he knows nothing; or to transcribe passages in the French or Latin language. This would be a parallel to his own "vain knowledge," and would show him how pleasant it is to feed upon the east wind.

But the forfeiture of privileges and of knowledge which the pupil incurs by such a course as is above described, is not the principal evil. It is not a loss of utility merely, but it is a departure from honor and honesty. Why should not the scholar who now cheats his teacher in the recitation-room, cheat his master in his work when he becomes an apprentice or a clerk; and his customers in their utensils or their goods when he becomes a mechanic or a merchant? All great robbers began by stealing small things; and the foulest assassins and murderers commenced their career by inflicting petty injuries.

I fear the little departures from rectitude and truth which sometimes pervade a school, or are practised by particular members of it, are not regarded in their true light,—as seminal principles or germs, which, if not eradicated, will grow up to maturity, and bear the fatal fruit of falsehoods, perjuries and frauds. How narrow the range of a school child's thoughts, compared with the vast compass and combinations of an adult mind; how slow the mental operations of the former, compared with the celerity with which the latter passes from premises to conclusions, and from means to ends! The child is obliged to commence his calculations with visible and tangible units, and for a long time he moves feebly and tottering forward, constantly seeking the support of another's hand; yet what vast and complicated schemes the same mind, in its maturity, will project! When we thus witness the capacity of growth and expansion, with which the intellect is endowed, why should we doubt that the appetites and propensities have at least an equal power of expansion and activity? Nay, is it not con-

ceded in every system of mental philosophy ever promulgated, that the appetites and desires are endowed with an ardor and a vehemence, to which the intellect is a stranger; and that the passions, if unregulated and unchastened, rush to extremes infinitely more wide and more ruinous than the understanding can ever reach? Why then, when we find the mind which was once so feeble, now capable of concerting vast plans for wealth, for ambition, or other forms of personal aggrandizement,—why should we doubt that the little tricks and prevarications of the schoolroom may grow up into fraudulent bankruptcies, or stupendous peculations and embezzlements? States and empires are no more to the man than the toys of the nursery to the infant; why then, should not corruption in politics, and hypocrisy in religion, grow out of the artifices and pretexts of the play-ground? If we would enjoy an immunity from the latter, we must suppress the former. How much easier and safer to crush the brittle egg than to kill the coiling serpent!

The act of furnishing arithmetical solutions, or translations in the classics, to a fellow-pupil, before recitation, or of prompting him during it, is to be treated as a wrong in the giver, as well as in the receiver. Yet always, or nearly so, the subject presents itself in a different light to children; and generally, I believe, even to mature minds. It is commonly regarded as an act of kindness,—as a social pleasure if not a social duty,—to give, to one who wants, what we, without any loss, can spare. Shall a pupil who has neglected his lesson, until the hour of recitation approaches, be subjected to punishment, when we can supply his deficiencies in ten minutes and save him from harm? Shall a friend and class-mate, who has suffered the time of probation to pass by unimproved,—shall he be subjected to mortification, if not to rebuke or chastisement, when we, merely by a word in his ear, can save his feelings, his character, and perhaps his skin? Such is the aspect in which the subject presents itself to most minds, especially to the minds of school children. So, to the natural eye, the earth appears to be flat. But what do we do as soon as the child arrives at a fitting age to understand its true shape? Do we not spend time,

use apparatus, and give explanations, again and again, until the natural error of the senses is corrected? And why should not as much time be spent in correcting those moral errors into which all children naturally if not necessarily fall? No reason can be assigned, unless it be the infinitely false one, that moral culture is less important than intellectual. The first impressions of children on this whole subject of prompting answers, and of supplying solutions, can easily be shown to be illusory and false. The true question goes far deeper than the scholar's appearance at the recitation. The recitation is only a means to an end. In itself, it is valueless. The only question of any importance is, what is the state of the pupil's mind. Does that which he writes down upon his slate, or speaks with his tongue, come from his understanding; or does it only come mechanically from his fingers, or from his lips, by the dictation of another, and not from his own mind? The pupil who submits himself to the ordeal of a recitation, like a witness in court, is under a moral obligation to make true answers, *from his own knowledge*, to whatever questions may be propounded to him; and is that pupil an honest one, who, under such an obligation, gives either the work or the answer of another as his own? If the deficiencies of others are to be recorded, or if there is a competition for places or medals or parts, and one pupil escapes a mark, or gains a credit, by indirect means, is it fair towards his fellows, or doing as he would be done by? If two children collude together, and agree to help each other, by private signs or otherwise, during the recitation; ought we to be surprised, if, afterwards, they agree to run up stocks in the market, in order to cheat innocent purchasers? Besides, where is the iniquity to stop? If one pupil may be assisted or prompted once, why may not all go to the same extent? This, however, would reduce the whole to their original equality; for if all take the liberty to cheat once, they stand in the same relative position as before. He, therefore, who means to get a dishonest advantage over his fellows, must now cheat twice, in order to gain his end; and so on indefinitely. If the grocer adulterates his sugar and his flour, to the amount of ten per cent. of its value; and the purchaser pays him ten per cent. of coun-

terfeit coin or bills, neither is a gainer in money, while both are sufferers in morals. So it is with children who cheat each other, and their teacher at the recitation. Now is not the moral spirit with which the lesson is studied and recited, of as much consequence as the knowledge it confers? And if so, ought not the teacher to spend as much time on the former as on the latter? I exhort teachers and committee men to ask themselves the question, whether this is done.

The hour of recitation is the hour of reckoning; the place of recitation is the place for weighing and gauging the amount of acquisition made by the pupils. Emphatically, therefore, it is a place for fair-dealing, for truth, for uprightness towards the teacher, and for equity between fellow-pupils. Any deception there is like the use of false balances, and the teacher should no more wink or connive at it, however anxious he may be that his school should appear well, than he should instruct his scholars how they may use false weights or measures, in their traffic with men.

I think the nature of a recitation could be so unfolded and explained to all, excepting, perhaps, the lowest class of minds; and that the recitation itself could be so conducted, as to save it from the frauds to which it now gives birth. Invested with the associations of honor and good faith, it may be made to assume something of a sacred character. I have known scholars who would not give an answer with which a prompter had supplied them, any more than they would receive stolen goods, or pass counterfeit money. The inherent absurdity of one pupil's getting a lesson for another may be made so obvious and glaring, even by a moderate degree of ability to a moderate capacity of understanding, as to excite contempt or abhorrence for it. The objects of a child's studying are usefulness, respectability, eminence, happiness. These objects are reached, through the acquisition of knowledge, and through an increase of mental activity and energy. But each child's mind must grow for itself as much as each child's body must grow for itself. I may as well be warmed by another man's putting on my garments, as be improved by another man's getting my lessons. If a child is idle or squanders away his time, he, in his own proper per-

son, must suffer for it. No friend can bear the burden of his future ignorance or imbecility. One person may as well bear another's toothache, or transfer another's consumption to his own lungs. So the fraud brings no profit to the defrauder. Suppose the children, instead of gathering the richer treasures of knowledge, were only gathering gold dust, which, day by day, should be brought to the scales, that the amount of their gains might be ascertained. Would any sluggard become richer by concealing a worthless pebble in his heap? Would not the assayer detect the fraud and expose both it and its author? And would not every one who supplied, or who only assisted in supplying, the spurious substance, be justly regarded as an accomplice in the guilty act? Time is the Great Assayer, and will surely expose the folly and the ignorance of all those who cheat at the recitation, and impose upon the teacher the semblance of knowledge for its reality.

I fear that too much value is ordinarily attached to the recitation. I fear it is often regarded as an object and not as an instrument; as the goal and not as the path that leads to it. The daily routine of exercises, and the examinations of the school committee may cause all the forces of the school to converge to this point. When such is the case, the pupils, especially the ambitious ones, will devote themselves to the words of their lesson, rather than to its meaning; they will aim at readiness and volubility rather than at depth and discrimination; they will confine themselves within the author's train of thought, instead of taking discursive views, tracing analogies, and sending the mind out to the right and left, in quest of materials for confirmation or for questioning, from all collateral and related topics. So, too, under such a mistaken view of the object of a recitation, the pupils will be tempted, when it is over, to discharge the subject from their minds, that they may make room for the next exercise. All this is delusive. It grasps at the shadow, while it misses the substance. The true object of the recitation is, to exhibit to the teacher the state of the pupil's mind on a given subject, so that, whatever is right may be fastened there securely and forever; and so that, whatever is erroneous may be rectified or obliterated, before

the impression is deepened beyond effacing. If the arrangements and the general spirit of the school are such as to make the pupils desire a brilliant recitation only, then they are tempted to manage adroitly to conceal their ignorance, in order to escape degradation, and to gain a credit upon the teacher's books. But such a course will redound to their own discredit, and will entail enduring degradation upon the moral sense.

Closely akin to the above subject, is the use of Keys in mathematical studies. To avoid cumbrous enumeration, I shall refer to *Arithmetical Keys* only, although the remarks on this topic, will apply to algebra as well as to arithmetic. In our old arithmetical text books, the answers were regularly appended to the questions, each to each. The complaint of the pupil, who studied the old arithmetics, in the old way, was "I cannot get the answer." He did not say, he could not understand the principle; but the answer, as given in the book, was the thing he sought for. By observing the denomination in which it was expressed, and the number of places of figures which it contained, he could conjecture the process by which it might be reached. The pupil thus made an illicit use of the answer itself, as a means of obtaining it. This was obviously preposterous. The answer was the unknown quantity which was to be obtained from known data, on known principles. But as soon as the answer was included among the known data, the pupil might arrive at it, by repeated experiments, although, each time, he should proceed on unknown principles. The knowledge of the answer, beforehand, therefore, became, to some extent, a substitute for such a knowledge of principles as would command the true answer, not only in the given case, but in all analogous cases. Had it been the only object to arrive at the answer contained in the book, then any additions, subtractions, multiplications and divisions, which would secure that end, would be sufficient; and the result would be equally satisfactory whether the answer contained in the book should be correct or erroneous. Now it is obvious that there is no more legitimate exercise of the Power of Calculation, in such a procedure, than there is of true piety in those contrivances of the Japanese, where, by turning a crank, they wind off a long

scroll of written prayers from one cylinder on to another. The arithmetical faculty is as little employed in the one case as the heart is in the other.

To obviate this difficulty, arithmetics were prepared containing the questions only. But, lest the teacher should not be able, for want of time, or for some other reason, to determine the correctness or incorrectness of the answers, as they should be found by the pupil, the author prepared a second book,—a book for the answers, as well as a book for the questions. The latter is called a Key. Both questions and answers are numbered so as to correspond. According to the theory, the key is to be used only by the teacher. It is a labor-saving instrument, designed to supersede the necessity of the teacher's looking over each sum. But, it being known to the scholars that there is a key, containing not only the answers, but solutions or partial solutions of the most difficult questions, a grievous temptation is presented to them, to get it and use it. So far as this is done, it defeats the very object of separating the answers from the questions, and makes the increased cost of two books over one, a gratuitous expense. But what is infinitely more to be deprecated, than any cost, or any diminution in intellectual attainments, is the moral delinquency which is involved in the act of using the key clandestinely. If the use of keys be prohibited, they must be obtained surreptitiously, and examined by stealth. The key itself must be kept in some secret place, where the teacher will not be likely to discover it. Hence a system of frauds! The purchasing of a book; the selection of a covert place for its concealment; the stealthy step or look by which it is examined; the transfer of the answers,—perhaps upon a piece of paper, to be carried privately about the person; the plans laid to satisfy or circumvent the teacher, should he make any inquiry into the subject; and finally, the presence of the pupil at the recitation, with the questions all correctly solved, but with a lie, visible to himself, lying at the bottom of every solution,—all this planned and consummated deception, it is indeed fearful to contemplate. It is a practical training of the young heart to iniquity. Each commendation received is a reward for past deception, and a lure to its repetition in

future. Why should not the child who does this, and who, perhaps, is not reprehended for doing it, if done when the committee or visitors are present;—why, when the opportunity comes, should he not overreach his neighbor in making a bargain; or put two votes into the ballot-box, to secure the election of his favorite candidate, or defraud the Post Office and the Custom-House? And how much is the virulence of the temptation increased, when prizes are offered to the foremost pupils; when, perhaps, badges of honor are bestowed upon the successful competitors, and their names are brought forward with eclat, in reports, or proclaimed to the world through newspapers, while a proportionate degradation awaits the unsuccessful;—and all this is made to depend upon the marks of credit or discredit received at the end of the recitations.

What the world is seen to regard with honor, ambitious children will of course strive to obtain; and when intellectual attainments take precedence of moral qualities, how cruelly will they be tempted to sacrifice the latter to the former! In foreign universities, where a subscription to creeds is a prerequisite to the honors and emoluments of professorships and presidencies, do we not know that men, for the sake of a conspicuous and lucrative station, will subscribe to theological dogmas, and articles of church government, which their souls abhor? For such bold treason against God and man, they were prepared in childhood, by slight and gradually increasing deviations from truth and duty, under temptations whose force they could not be expected to resist. Is it not the worst form of sacrilege, to invade the unsophisticated consciences of children, with temptations to evil, before which it is almost certain they will fall?

For years past, I have made particular inquiries of teachers and others, on this subject. I have endeavored to ascertain to what extent, keys are allowed or forbidden, in our schools; and also, whether they are used, although forbidden. I am satisfied that a startling amount of deception is practised, and that not a few of our children are learning those arts in school, which, we have reason to fear, will be matured in after-life into flagrant immorality and turpitude.

In some cases, it has been discovered that a class owned a single key in common, which was passed round privately among them. In some, the sons of a family go to one school, and the daughters to another; and although, in one of the schools, keys are strictly prohibited, yet in the other they are openly allowed, or at least, they are not forbidden; so that all the children have equal access to them. I believe it would be far better than that things should continue in their present condition, that all restriction in the use of keys should be removed, (in which case, it would, of course, be better to return to the old system of inserting the answer with the question in the text book;) but the only effectual remedy, while such helps are prepared, and are accessible, is, to cultivate the moral feelings of the pupils to such a high tone, as will make them disdain and abhor those acts of deception, by which one pupil obtains an advantage over another, or by which the pupils succeed in deceiving the teacher. It is fervently to be hoped that teachers will look more carefully into this subject than they have been accustomed to do. Better that we should go back to counting on the ten fingers, and remain there, than that the learners of arithmetic should imbibe the spirit by which they will hereafter make fraudulent invoices, or false entries in the books of banks, or of the government.

It might prove a preventive to the fraudulent use of keys, and save children from some of the temptations which now spring from the use of them, if teachers would make it a frequent practice to dictate original questions from their own minds. However great the pupil's proficiency may be, a competent teacher could easily frame questions equivalent and analogous to those contained in the book; and the impossibility, in such cases, of getting at the answer by the use of a key, would preclude the thought and prevent the desire of doing so. Is not this in consonance with the spirit of the prayer,—at once so religious and so philosophical,—that we may not be led into temptation? The only objection that can be made to the preparation of questions by teachers, is, that they may not have time to examine the solutions, and decide upon their correctness; and must, therefore, submit to the necessity of taking

questions where the answers are at hand. But surely, to an accomplished teacher, it can be the work of but a few moments, to look over even a long demonstration, and to determine whether the successive steps have been correctly taken. As to what may be regarded as the mechanical part of the solution,—the addition, subtraction, multiplication and division,—he has no need to trouble himself with that. He knows the nature of the question he has given; he perceives, in the twinkling of an eye, what the necessary steps are to arrive at a correct result; and a single glance from point to point, even in an extended process, is sufficient to show him whether the correct course, or one of several correct courses, has been pursued. As to the rudimental parts, he may, occasionally at least, set some of the younger classes to examine them. They will be able to detect errors, if any exist, in the work of the older pupils; and the older pupils, mortified at being exposed by the younger, will be incited to greater care.

In advanced Prussian schools, where arithmetic was so remarkably well taught and understood, (though if it were well taught, it is almost tautology to say it was well understood,) instead of an octavo volume, or a series of duodecimos, imposing burdensome expenses upon the parents, I generally found arithmetical text books, which did not contain more than fifty or sixty pages,—mere skeletons,—and yet amply sufficient for the use of the schools. Probably nineteen twentieths, if not forty-nine fiftieths of the questions were supplied extemporaneously by the teacher, from his own mind. Under such a system, no temptations to idleness, and no provocations to fraud could enter in, to weaken the intellect and to deprave the morals.

Children should also be encouraged to frame questions for themselves, for their own working; or, within certain limits, to frame questions for each other. In some parts of arithmetic, such an exercise would be of great utility, as it would help them to understand more thoroughly, the nature, the number and the relation of the terms, necessary to form a practical question. Preparing questions would fasten more securely in the mind, the principles for their solution.

I leave this topic, with the expression of an intense desire that those who use, as well as those who prepare, mathematical text books, will take into consideration the moral tendencies as well as the intellectual bearings of the methods they adopt, and of the works they prepare. If each day's addition to arithmetical knowledge is to be a subtraction from the authority of conscience, it would be better that such days should never dawn.

I have sometimes found the preservation of good order in schools, and especially the prevention of whispering, attempted by means which seem to me to incur great moral and social hazards. In some schools, a pupil caught in an act of delinquency, is made to take a place upon the platform, or other elevated site in the schoolroom, and there to watch for other delinquents. When he detects any one of his schoolmates in a violation of any of the rules of the school, he is expected to announce the name of the offender and the offence. If not contradicted, or although contradicted, yet if confirmed, he is absolved and returns to his seat, and the new culprit succeeds to the post and the office of sentinel. Here, *he* is expected to remain, until, in his turn, he can obtain his discharge by successfully inculcating another. Such a watchman is usually called a monitor, but his real office is that of a spy. If indolent, he may prefer the post to one which obliges him to study. He stands guard under no responsibility. If he sees one of his friends about to commit an offence, he can overlook it, or even connive at it, by turning away so as to afford him an opportunity for its commission. I have seen such an overseer, violating, with those immediately around him, the very rules which he was stationed there to enforce. If, however, he entertains any grudge against a schoolmate, he may there find an opportunity to indulge it.

I think the practice here described has an injurious influence, both upon the school, and upon the sentinel himself, whose only qualification to watch others, consists in his own offence. It obviously tempts to concealment, which is unfaithfulness; and to partiality, which is injustice. The old proverb, "Set a rogue to catch a rogue," needs, even for the public safety, some additional

direction, by which the public may be guarded against the collusion of the two rogues, when they come to understand each other. At best, the proverb is founded on a low principle; and it inculcates no lesson of wisdom or benevolence in regard to the reformation of either party.

Some teachers adopt the above plan, but include another element of danger in it. If the original culprit does not succeed in detecting a fellow-pupil in some offence, he receives a punishment. If he discovers another, and that other a third, and so on, until the session of the school is closed, the punishment falls upon the last. Now, to escape punishment, by subjecting another to punishment, brings into active exercise the most unkind and dissocial propensities of human nature. It makes our welfare or our immunity depend upon another's wrongdoing. It connects our escape from suffering with another's subjection to it. It makes it for our immediate interest that an offence should be committed; and thus tempts us to rejoice at the error or the misconduct of our neighbor, instead of obeying the commandment to love him as ourselves. Is this a Christian relation in which to place children in regard to each other? Suppose it had been so ordained by the Creator, that one man could escape from his wounds or diseases only by touching the person of another, and thus transferring them to him; how few Samaritans would be found, who would suspend the journey or the business of life, that they might heal their neighbor; and would not such a law turn the world into Levites, who would pass by on the other side of the way? In the end, such a law would be ruinous even to those for whose benefit it was devised; since it would make it the interest of all to inflict mutual harm. When one drowning man attempts to save himself by grasping another, the consequence is almost invariable that both go to the bottom. I trust that all teachers, who, either through example or inadvertence, have been led to adopt the course whose evils are here exposed, will abandon, and never resume it.

Whispering is very justly and almost universally considered to be one of the greatest mischiefs that can infest a schoolroom. In small schools, consisting either of very large or of very

young scholars, it occasions less inconvenience ; but in large schools, especially if composed of scholars of all ages, it is a very serious annoyance, and energetic teachers usually strive to suppress it. In a room containing sixty scholars, if each should whisper only one sixtieth part of the hour,—not an inordinate allowance, if whispering be permitted at all,—it would be sufficient to make the buzz perpetual. The mischief of whispering, however, is by no means confined to the noise it makes. If one be allowed to whisper, another must be allowed to listen ; and it is too much to expect that the neighbors of the parties will be indifferent hearers or spectators of what is going on around them. Sometimes too, a plan or a joke started in one corner, will be telegraphed round the room, almost with the rapidity of a lighted train of gun-powder. The course of thought of the whole school will thus be interrupted ; and though the act of whispering may occupy but half a minute, it may occasion the loss of several minutes to each pupil.

But, objectionable as is the practice of whispering in schools, some means are used for avoiding it which seem to me to be far more so. In some schools, all whispering is prohibited under sanctions more or less severe ; while the teacher, conscious of his own inability to detect all offenders, and discarding the practice by which the guilty are set to watch for the guilty, establishes another rule, by which the offenders are required to report their own offences. At the close of each day or half day, the roll is called, and each pupil is required, when his name is announced, to confess the number of breaches, if any, which he has committed.

One of the objections to this mode of prevention is, that it hazards the commission of a greater offence, in order to avert a less one. To prevent whispering, it tempts to falsehood. Now, though whispering is mischievous, yet who, considerately, would suppress a thousand cases of it, at the expense of one lie ! Consider the force of the temptation. At the appointed time, the teacher calls upon the pupils to declare whether any violation of the rule has been committed by them. He calls upon them to plead guilty or not guilty. To acknowledge that they are guilty is a public avowal of wrong-doing ; and, if the

feelings are not blunted, must always incur some mortification. A penalty or forfeiture of some kind,—such as noting the case in a record book, or reporting it to the parents, or, at least, the teacher's disapproval,—must be attached to the act, or the whole would soon degenerate into a farce. Under these circumstances, the pupil is called upon to avow a breach of duty. He is to do that publicly, which involves some degree of shame; he is to do that voluntarily, which requires some moral courage; and he is to do that promptly, which demands such a vigorous impulsion of conscientiousness, as belongs to comparatively few. On the other hand, by silence, or by half a moment's delay,—during which he may perhaps be debating within himself what course to take,—the occasion will pass by, and immunity from outward censure be secured. Is not this a snare to conscience? Is not this leading children into temptation;—a grievous temptation? Does it not in fact lead two persons,—perhaps even more than two,—into temptation; for, if one pupil has whispered, he must have whispered *to* another,—generally to a friend sitting at the same desk. For the friend to betray the offender may wear the aspect of unkindness. Besides, to betray a fellow-pupil, is held,—whether justly or not,—according to the moral code of the college and the school-room,—to deserve great odium. Perhaps both have offended, and therefore stand in equal need of each other's forbearance.

There is one aspect belonging to the course above described, which it is peculiarly painful to contemplate;—that of a child debating with himself, either before the commission of an offence, or when called upon to confess it, respecting the chances of his escape; and making the commission of the offence, in the first instance, or the denial of it, in the second, depend upon the balance of probabilities in favor of detection or of exemption. A falser condition of mind cannot be conceived. Probably the fiend who tempts to crime, by the hope or promise of concealment, out-numbers all his fellow-fiends in the retinue of his victims. A wrong, consciously perpetrated by the heart, is neither made greater by exposure, nor less by impunity. The question which conscience puts respecting a guilty act, is, not whether it is known, or unknown; but whether it has been

done; and before her awful tribunal, the judgment is the same, whether it is concealed by darkness and silence from the eyes and ears of all created beings, or whether all the stars of the firmament have arranged themselves, for the revelation and the condemnation of the deed, into a language of everlasting and unquenchable light.

Now I can conceive of a school,—I think I have seen such schools,—where the moral sense of the pupils has been so enlightened and trained, that it would be safe to put a question of the kind above supposed, without jeopardizing the integrity of the pupils. But how much more frequently, in the present state of our schools as to morals, would the solicitations to wrong be an overmatch for fidelity to truth; and thus begin a habit of falsehood, or confirm one already begun, which, before the end of life, by the confluence of hundreds of little streams into one deep current of corruption, would prove the ruin of the tempted. As a guardian of the morals of youth, and especially of their veracity,—that central point of morals,—no teacher should allow his own convenience, or his pride in the appearance of the record of his school, or his fear of incurring the displeasure of any pupil, or the parent of any pupil, for one moment to weigh down the scale, against the perpetration, or even the imminent danger of the perpetration, of an untruth. The love of truth is a primal element in moral character. Truth is the cement of society. Without it, all friendships, partnerships, communities themselves, would be dissolved. Without some degree of mutual confidence, no two men, whether virtuous or vicious, could look each other in the face, for a minute. Complete distrust at all points, would segregate each individual of the race from all the rest; and, like an unbalanced centrifugal force, would impel each to fly away and to seek some vacant part of the universe.

There is a natural adaptation, between the love of intellectual and the love of moral truth, mutually to confirm and strengthen each other. One should never be set in opposition to the other. Circumstances should never be so arranged that the pursuit of an intellectual good, may conflict with that of a moral one. Not antagonists, but co-laborers for the happiness

of man, the teacher should unite and marry them into an inseparable union, and thus lay an imperishable foundation for the virtues and duties of life.

In regard to the prevention of whispering in school, the following important questions arise; and I do not see how they can be answered in the negative: If it be practicable to train a school to such a high point of principle and of honorable feeling, that its members will promptly acknowledge the transgression of a rule, may not the same members be so trained as not to be guilty of the transgression itself? Or, if children cannot be debarred from whispering by the reasonableness of the requisition, are they likely to abstain from falsehood, under the pressure of so violent a temptation? And finally, does not falsehood surpass whispering as an offence, too much to allow us to secure our schools from the inconvenience of the latter by incurring a serious hazard of the baseness of the former?

The chances of success in preventing whispering, by an exercise of vigilance on the part of the teacher, will be increased or diminished by the number and ages of the scholars, and by the good or ill construction of the seats in the schoolroom. The smaller the school, other things being equal, the more easy to banish this invader of its quiet;—not easier in the ratio of the diminished number merely; but, to express it mathematically, the ease is as the square of the diminution. Any school, however, may be considered as only of a moderate or medium size, if the number of the teachers is fitly proportioned to the number of the scholars.

The construction of the schoolroom bears directly upon this subject. The old-fashioned schoolhouses, with seats on three, and sometimes on four sides of the schoolroom,—leaving only a space on one side, unoccupied by seats, sufficient for a door,—could not have been more ingeniously contrived to invite disobedience and trickery, had the Genius of Deception been the architect. In such a room, one half the children, at least, were always without the range of the teacher's eye, and so within the sphere of temptation. Where circumstances had been so skilfully contrived to entice them into transgression,

who can wonder that they so often became its victims? Even schoolhouse architecture has a palpable connection with moral culture.

Various remedies have been suggested for the prevention of whispering in school, besides the extreme one of corporal punishment, in any of its forms.

Occupation is one of the most effectual. While each scholar has employment on his own account, he has neither time nor inducement to trespass upon his neighbor. This is the case for two reasons. His own occupation precludes the desire of communicating with his fellow; and the occupation of his fellow will repel approaches should he be tempted to make them.

The privation of some customary privilege,—such as being kept within doors, at recess,—is another expedient. If a single act of communication in school, occupying but half a minute causes a forfeiture of a five minutes' privilege of communication, at recess, then the balance of advantage is so obviously on the side of self-restraint, as to become a powerful motive for abstaining. Such a forfeiture for such an offence, seems unobjectionable; but, in all cases where it is inflicted, the offender should have a recess by himself, at another time; for the recess is demanded by the laws of health; and the teacher's punishments should never endanger health.

Proceeding upon the ground of the strong, natural desire of children to communicate with each other, and the inherent difficulty of repressing such an inborn and powerful impulse, some teachers adopt the expedient of an intermediate recess; or rather, a suspension of the exercises of the schoolroom, for a period of five minutes, at prescribed times, in each half day's session. During this suspension, the pupils are allowed to rise, to walk about and to converse; and thus to give vent to their pent-up desires for muscular action, and for social communication. This may be allowed twice, during each half day,—once before and once after the customary recess at the middle of the session. Of course, it becomes less necessary as the scholars are older.

But from my own observation and experience, I am led to believe that all methods for preventing communication between

scholars in school, however skilfully devised or energetically executed they may be, will prove inadequate to the intended purpose, unless they include another element,—the assent and coöperation of the scholars themselves. The natural propensity to speak,—the inborn social instinct to make known our thoughts and feelings to our fellow-men,—is so vigorous, that it requires the most powerful motives of fear, of interest, or of duty, to smother them. In infancy, it is as vain to command a child to stifle the expression of its desires and emotions, as to command the gushing waters of a fountain to cease from their up-rising. Later in life, though the inward propulsion of feeling, seeking some form of outward expression, may be regulated, yet it cannot, even then, be wholly suppressed. Probably no two animals of any kind, were ever together for two minutes,—unless asleep, or profoundly absorbed in something else,—without some transmission by looks or signs of sympathy or aversion. With the human species, if the lips are sealed, the fingers will be made the medium of communication; if the hands are confined, the eye will become the subtle messenger of thought. But the voice is the natural sign-maker, and therefore it is through the voice that the will acts most promptly and energetically. In prisons, where the inmates work in companies, but under a rigorous prohibition, sanctioned by terrible penalties, against inter-communication, either by word or gesture, cases have occurred where the tortured spirit within would give vent to its natural instinct by a tremendous shriek or yell, and then submit to a flagellation, with patience, as an expiation of the offence.

In this, therefore, as in all other cases, whether pertaining to the government or to the proficiency of a school, the teacher's best resources,—the only allies he can enlist who will, in all cases, secure him the victory,—are the pupils themselves. No threats, no forfeitures, no fear, no pain, though the teacher should summon these to his aid in formidable hosts, will ever expel whispering from school, unless superadded thereto, is the scholars' consent. I have witnessed proofs of the truth of this, too numerous to be contested. In schools, where authority and superior physical power were mainly relied on, I have

witnessed cases of transgression, even while the teacher was assuring me of the sufficiency of his own sovereign command to prevent them. But if the pupils have confidence in their teacher; if they respect his talents and his attainments, and are constantly drawn towards him by the attractions of a filial affection, their coöperation can be obtained, and that will prove all-sufficient. Indeed, if only every other scholar,—that is, if but one half of the school,—should unite in placing a ban upon the practice, it would be suppressed; for, as a scholar will rarely if ever be whispered to, without his own permission, it follows, that if every other scholar should join the league of abstinence, the other half would be debarred from addressing them, and thus an interdict would be placed even upon willing transgressors.

It is hardly necessary to observe, that, under the generic term, whispering, I here include all forms of illicit communication, whether carried on through the medium of the voice, the finger-language, writing on paper or on a slate, marking words or letters in a book, so as to make a sentence, or by any other of the ingenious devices which fear and fraud have contrived. Their object is the same, and their mischief is the same. They all train the mind to base and unmanly artifices, for which no amount of knowledge is any equivalent;—artifices which only confer more formidable powers of mischief upon the highly-developed intellect.

Perhaps no other combination of circumstances pertaining to a school furnishes so favorable an opportunity, as the one under consideration, for the inculcation of self-denial, and for habituating the pupils to its practice. Self-denial is not so much a preëminent virtue, as it is the parent of all the virtues. To be able to resist the present solicitations of passion or of appetite, in consideration of a future good; to be able to postpone or to forego immediate gratification, in obedience to a principle of duty; to be able, in the solitude of a desert or in the darkness of midnight, when no human eye can see us, when no obstacle or bar, save the eternal law of right, comes between the object of our unlawful desire and our enjoyment of it,—to be able, under such circumstances, not only to abstain, but to feel

that our resolution would be no stronger, though all the universe were gathered around us, in a circle, of which we were the luminous centre,—this may be justly regarded as the acme of moral power and grandeur. How vast the distance between this moral altitude and the low region of weakness, of temptation and of peril, in which the child is born! But, just in proportion to this distance, are the reward and the glory of the teacher, who leads the young spirit onward in its ascension to virtue.

The very scheme and constitution of human nature demonstrate, that we have as deep an interest in any portion of futurity—hour for hour, and day for day—as in the same portion of time now passing; for the simple, but decisive and perfectly intelligible reason, that future time *is to be* present time. Indeed, our personal interest preponderates in favor of that portion of time, which lies beyond us, rather than in favor of that now present; because the current of our life widens and deepens as it advances; and new capacities and sources of happiness and of misery pour in their confluent streams to increase the volume of our future existence, and to make that existence more desirable for enjoyment, or more terrible for suffering. We know, too, that the present not only has its concomitants of weal or woe, but that it will modify and color all that is to come after it. To the eye of reason and conscience, therefore, the stages of being through which we are hereafter to pass, have as close a relation to ourselves, to our identity, as those through which we are now passing. It is the eye of sense only, which magnifies the near, but sees the distant, in the diminished proportions of perspective; as has been strikingly illustrated in the saying, that a straw placed near the eye seems as large as an oak of a hundred years, in the distance. But the difficulty is, that, with a spiritual nature perpetually-existent, we have appetites and desires that demand immediate gratification; and, to give plausibility to their demands, it is also true that those appetites and desires must, to a certain extent, be gratified, or our temporal existence would cease. The teacher, then, should put the future visibly into the scale, that it may counterbalance the present. For this purpose, the con-

nection between the present and the future must be explained;—the tendency of habits, whether good or evil, to increase in velocity and momentum; the tendency of all indulged desires and thoughts to redouble their strength, and their control over the will; the danger, therefore, of uttering a profane word, of venturing upon the terrible experiment of a falsehood, of dissimulation, of envy, of unkindness, of disobedience. The competent teacher adopts the same method, in regard to the studies pursued in his school. He shows the relation between what is present and visible, and what is distant and unseen. Physical geography can never be learned, unless the child is first led to form adequate conceptions of *Space*, where he can assign locality, and give arrangement to all the facts he learns. History can never be learned, unless the learner has adequate conceptions of past *Time*,—of successive centuries, along whose years and decades he can distribute and arrange the events which history brings under his notice. So the duty and the utility of self-denial can never be adequately enforced or appreciated, unless the future be opened, and the relations of passing events to the fortunes of after-life, be exhibited. Why, then, should so great a proportion of the school hours be spent upon Studies, and so small a proportion upon Motives? Why should the reputation and the patronage of schools depend more upon what the scholars know, than upon how they act? Why should the public inquire more frequently respecting the school or the college where a *great* man has been educated, than respecting the influences under which a *good* man has been trained? In the vast majority of our schools, throughout the length and breadth of the land, are not the laws of orthoëpy more carefully taught, than the laws of justice and equity between man and man? Is the duty of forgiveness as much insisted on as the rules of grammar? Are the elementary ideas of right and wrong, as laboriously explained as the elements of arithmetic; or are the mighty results of good or evil principles, as they are evolved in society, in the affairs of government, and in the intercourse between nations, as perseveringly expounded, as are the higher combinations of arithmetical numbers? Are not errors in text books, or even in the language of visitors, some-

times brought forward with care and exposed with vanity, while obscene carvings, or emblems of pollution, around the premises, or on the walls of the schoolroom itself, are suffered to remain unmolested? Neglect moral and Christian culture in the schoolroom; and if the exchange is shaken by stupendous frauds; if perjuries invade the tribunals of justice; if hypocrisy and intolerance are installed in the sanctuaries of religion; if political profligacy reigns in the council halls of the nation, and sends its streams of corruption through all the channels of government, we shall reap only as we have sown.

There are some schools in Massachusetts, and the number is increasing, where, without invading the conscientious rights or scruples of a single denomination, social and Christian principles have been so wisely acted on by the teacher, have been so clearly and convincingly brought down, and brought home, to the minds of the pupils, that, not only whispering, but other sources of disorder and misconduct have been almost entirely banished from the schoolroom. Cases have occurred where, voluntarily, without solicitation, the older and more influential scholars have signed a pledge, obligating themselves to abstain from particular school offences, and to use their influence to induce others to practise the like abstinence. How high the point of self-respect and of principle, which is reached, when such a measure emanates spontaneously from it! How greatly is the power of acquisition promoted, when the power of self-control is enthroned in the breast! And how far-reaching and decisive, in its influences upon after-life, is a successful resolution in childhood, to seek counsel of duty, and to abide by its decisions! Blessed is the fortune of those children who are led by wise and benignant hands to some moral eminence, where they can survey the path that will conduct them to happiness, and are inspired with the motives which will prompt them to pursue it.*

* As a specimen of the utter oblivion, into which a love of intellectual acuteness and skill may throw the moral relations of a subject, I quote the following question from a modern arithmetic:

"A sea captain, on a voyage, had a crew of 30 men, half of whom were blacks. Being becalmed, on the passage, for a long time, their provisions began to fail, and the captain became satisfied that, unless the number of men was greatly diminished, all would

The vice of truantship is to be regarded under the same moral aspects. The truant, it is true, loses privileges which can never be recovered; because no revolution of the wheel of time ever brings back an hour that has been wasted. By foregoing his opportunity of acquiring knowledge, the truant forfeits at least a portion of his chances for future usefulness and success in life; and he also forfeits those enduring satisfactions which are the rewards of intellectual culture. Loitering by the way-side but for a single day, or deviating into illicit paths but for a single hour, he allows those who were behind him to pass by, and to seize upon the advantages or the honors, which, by the use of diligence, he might rightfully have made his own. He enrolls himself with the most wasteful of all prodigals,—those who are prodigal of time. But the positive good which is lost is trifling, compared with the positive evil which is incurred. Every act of truantship is a two-fold falsehood. It is a falsehood committed against the parent who sends, and against the teacher who expects. Worse than either of these, it is a violation of the culprit's own sense of duty. To waste the seed-time, and to consume the seed, from which a rich harvest might be reaped, does but condemn the fields of after-life to barrenness; but the pretence, the equivocation, the deceit, and occasionally the downright lie;—and, what is worst of all, the perpetual holding of the mind in an active lying state; that is, in a state, ready to lie;—these strow thickly those tares of vice over the fields of youth, whose harvest will be ruin. It is not then, the squandering of school privileges, which gives to this offence its most malignant type; it is not the loss of money expended for books and for tuition; it is not the indignity offered to the teacher; but it is the positive wrong, self-inflicted upon the pupil's own moral nature; it is that struggle between

perish of hunger before they reached any friendly port. He, therefore, proposed to the sailors that they should stand in a row on deck, and that every ninth man should be thrown overboard, until one half of the crew were thus destroyed. To this they all agreed. How should they stand *to save the whites?*”

Doubtless this question was prepared by the author, and has been laboriously studied by thousands of pupils, without any distinct contemplation of the fiendish injustice and fraud which it involves; but only with admiration for the ingenuity which originated, and for the talent that can solve it; and yet the idea which the question has lodged in the mind may become the parent of a fraud, as base if not as appalling as its prototype.

his own illicit desires and his sense of duty, in which, the former are victorious; it is the stratagem, and the putting of the mind into a frame to invent stratagems, in order to secure impunity to or avoid suspicion;—it is this inward training of the soul to the contemplation and the devices of iniquity, which gives to the evil its magnitude and frightfulness. But is it so regarded by those parents who never visit the school, from the beginning to the end of the term, in order to examine the teacher's register, or to learn, by personal inquiry, whether their children have been delinquent? Is it so regarded by any teacher who records absences, half day after half day, without ever visiting the parents to know whether the absence is necessary or fraudulent? Is it so regarded either by parents or teachers, who, when the offence is detected, inflict chastisement upon the offender, as the penalty of his misconduct, but take no other measures to reach the secret workings of his mind, and there to rectify the springs of action themselves?

In rural districts, where the population is sparse, cases of truants are of rare occurrence. In cities and large towns, and especially in manufacturing villages, the offence is not unfrequent. Various devices are resorted to for its successful commission. In most schools, no written excuse for absence or tardiness is required, and therefore a truant has only to fabricate some excuse for being late or absent; and the teacher too often dismisses the subject without further inquiry. When written excuses are required, parents often give one without date, which the pupil will keep as long as he dares,—perhaps for several days,—and then present it. Sometimes a child is necessarily detained, at home, for half an hour after the commencement of the school, for which, having obtained an excuse from his parent without any specification as to time, he plays truant for the greater part of the session, and then goes in and presents it. Or the parent sends written word that he wishes his child to return home before the school is done, without specifying how long before; and an hour or two of playtime is gained by presenting it too early. Instances have occurred where a child has had the wickedness to forge an excuse, and present it as genuine. But if the *child* will forge his father's

name to an excuse, in order to get an hour of play, ought we to be surprised if the same child, when grown to manhood, should commit the crime of forgery to obtain the means of criminal indulgence. Is it a vain apprehension that a child, thus false to his own interests and to the claims of duty, will be false to all the interests and duties which may afterwards be committed to his keeping. If we think we foresee, in the remarkable answers of a school boy,—remarkable only because so little is expected at so early an age,—proofs of the power and the splendor that shall aggrandize and adorn the future man; why may we not foresee, in these juvenile offences which are so lightly passed over, proofs of those enormous misdeeds which, afterwards, shall bring distress upon a family, a community, or a country? With pleasure, it is admitted, that there are cases of reformation, where the evil that was betokened by a youth of error, is averted by repentance, and followed by a life of uprightness. On the other hand, also, it must be conceded, that there are instances, where all the hopes that were cherished by a childhood of innocence, have been blasted by a manhood of profligacy. But, on both sides, these cases are exceptions to the general rule; and they are no further to be recognized as grounds of action, than as they admonish us, never to sink into the inaction of over-confidence, in regard to the good, nor into the hopelessness of despair, in regard to the bad. A venerable clergyman belonging to the State, always watchful of the condition of youth, and regarding the conduct of the child as foretoking the character of the man, has informed me that he taught school, for many years, in the town where he was afterwards settled as a minister; that it was his practice, while in school, to keep a detailed record of the diligence, proficiency and moral deportment of his pupils, which record he has preserved; and now, on recurring to this School Diary, he finds, with but few exceptions, that it would answer very well as an Index, or Table of Contents, for the Acted Volume of their subsequent lives. There is one vice, indeed, or rather a prolific parent of all vices, which disturbs this great law of probabilities, and often falsifies the indications given by an exemplary youth of an honorable old age. It is

the vice of Intemperance. This vice is a horrid alchemy, which transmutes every thing good into evil; and, not merely changing affinities, but corrupting the very elements on which it works, renders it impossible ever afterwards to restore them to their pristine strength and purity. It is the theological opposite of regeneration, for it depraves depravity itself.

In the new Register-book, which has been prepared by the Board, and which will be in the schools the ensuing summer term, provision is made for the entry of each pupil's name. If the teacher performs his duty in keeping the Register, as it is to be presumed he will, then every parent, on visiting the school, can learn by mere inspection, whether his child is charged on the book with more cases of tardiness or absence than have been authorized; and by a vigilant use of this check, the vice of truanship may be generally extirpated.

The question, by what motives shall children be incited to study, opens a vast and most interesting field of inquiry. That the human mind was preadapted by its benevolent Creator for the acquisition of knowledge and the exercise of reason, is not merely an inference drawn from the wisdom and goodness of God, but it is ocularly demonstrated by the constitution of our nature. It is not merely what we should expect, but what we actually see. Before the human lungs are brought into the world, how admirably are they prepared for the air that is to surround and to fill them. Not only are the lungs tubular and vesicular, in the highest degree, for the reception of the air; but the air has a property which the blood must imbibe, or it would perish in five minutes; and further, the blood has a property which it must cast out through the lungs into the air, or, again, it would perish in five minutes, from another cause. What need has the unborn child of that exquisite mechanism, the eye; of the iris, invested with power to enlarge or diminish itself, by a spontaneous movement; of its chrySTALLINE lens and of its different humors, to cause the rays of light to converge; of the finely wrought net-work of the retina, spread at the true focal distance over its interior surface; of the wonderful nerve that lies behind it, holding mysterious communication with the secret chambers of the brain; and of the

solid masonry of bones, which is built up as a wall of protection around it? This marvellous contrivance is prepared in reference to the sun,—an object almost a hundred millions of miles distant from it; it is prepared in reference to siderial systems, lying at incomputable distances from ours; and He, who, in the beginning, created the greater and lesser lights of the firmament, and who now selects and arranges the subtlest particles of matter for the formation of the human eye, established, of old, the relations between them, and preadapted their powers and their properties to each other. How curiously has the Creator fashioned the mechanism of the ear! He has planted it so deeply and securely within the protecting walls of the cranium, that it needs no bars or portals to defend it from external encroachments; He has made it to stand forever open,—by night as well as by day, and whether sleeping or waking,—so that there is scarcely a natural agent of harm that can approach us, without warning us of its coming. With what a delicate equilibrium is its tympanum balanced,—vibrating at the buzz of an insect's wing, or at the tread of an insect's foot, yet able to bear uninjured the ocean's roar, or the thunder's crash; and it is made to delight in all the variety of sweet sounds that lie between these far-distant extremes! And so of all the other senses. Is it not intuitively obvious, that they were designed to bring us into communication and relationship with the infinitely varied objects of the world around us;—with the food and drinks which nourish and sustain us; with the solid substances that shelter, and the textile ones that clothe us; with the various races of animals over which "dominion" has been given us; with the dry land which abideth in its place, and with the waters which make their perpetual circuit from the mountains and hills into the rivers, from the rivers into the sea, from the sea into the clouds, and from the clouds to the mountains and hills and rivers again?

Nor is utility the only purpose of those beautiful relations which exist between ourselves and the external world. The goodness of God is as pervading as His power, and hence He has every where intermingled Pleasure with Advantage. Golden threads are thickly interspersed in every web which nature

has woven. How conspicuous is this truth in regard to the property of color! Most of the other properties of matter seem to have a primary reference to utility. The inflexibility of stone, and the elasticity of steel; the combustibility of wood, and the relative incombustibility of the metals; the hardness of flint, and the softness of wool and silk, seem primarily designed for use, rather than for pleasure;—and so of innumerable other objects. But what profit can the cold utilitarian extort from all the variegation and changeful beauties of color? The rainbow, the orient sun, the evening clouds, the plumage of birds, the flower-strown fields, the hues of the blossoming Spring, and of the foliage of Autumn, joyful in its death,—these add no gold to his coffers, nor acres to his lands, nor fruit to his garners. Yet this beautiful property of matter is spread upon the surface of all things, as if to attract our attention to them, and to win our regards for them, not only before, but after the age of reflection; and no other property is at once so universal and so varied as this. In almost every instance, the gracious Author of this property of matter, and of our capacity to perceive it, has made it pleasurable; and probably no child ever consciously looked, even for the thousandth time, upon the moon, or a sun-illuminated cloud, or stream, or lake, without an emotion of joy.

Such is the relation which our *senses* bear to the external universe.

And, in the second place, the faculties by which we reason stand in the same relation to the Perceptive Powers, and to the images or notions of things which they collect, as the perceptive powers themselves do, to the objects of the external world. Through the senses we collect notions, more or less accurately and extensively, of the boundless variety of things that constitutes the world around us,—of all that is great or small, high or low, solid or fluid, cold or hot, moving or motionless, odorous or inodorous, savory or vapid, hard or soft, loud or low, and so forth,—but all this knowledge of properties would be of no more service to us than to the beasts of the field or the fowls of the air, did not the illuminating Reason preside over them, discerning the relations between them, disentangling consequences

by referring each effect to its cause, and out of new arrangements and combinations, educing new uses to increase the physical comforts and the spiritual elevation of mankind. It is only by the safer light of reason, indeed, that we rectify the mistakes into which the senses would inevitably and constantly lead us. To the senses, the earth and sun are flat ; reason declares them to be spheres. If we ask the senses, they affirm that the earth is thousands of times larger than the sun ; if we consult the reason, we are assured that the sun would contain within its circumference more than thirteen hundred thousand globes, each as large as the earth. The senses declare that the earth is stationary, and that the sun revolves around it every day ; but reason gives stability to the sun, and a diurnal revolution to the earth. So, from the beginning of life, reason rectifies the errors of the senses ; and, without its aid, we should be in a world of illusions, each one leading us astray. Reason also teaches us to discover those things, which are too remote and too minute, for the senses ever to reach ;—the magnificent bodies and distances of Astronomy, and the imperceptibly minute atoms and motions of Chemistry. Who, then, let me again ask, can doubt, that the great Author of our reason designed that it should be used ; and that it should be developed and cultivated in order to be used ? As the senses were created to receive images or perceptions of things belonging to the external world, so the reason was created to work upon those images or perceptions, to correct and modify and assort them ; to discover the *insensible* qualities they possess, and to penetrate to the laws they obey. Hence it is obvious, from our very constitution, that the Deity meant that the science of optics should be *understood*, as much as that the sensation of light should be *felt* ; that the atmosphere should be analyzed into its different ingredients, and the properties of each ingredient determined, as much as that the atmosphere itself should be breathed ; and that the laws of life and health should be discovered, as much as that we should desire to live.

And in all these exercises of the reason upon the crude materials of knowledge, not less than in the acquisition of the knowledge itself, there is Pleasure. Nature has not constituted

this portion of the mind, upon the principles of utility alone, but upon the principles of utility and pleasure combined. How intensely have all the great intellectual luminaries of the world loved the sciences in which they labored; and who has ever *understandingly* surveyed any part of the creation of God, without being thrilled with delight!

Is not the course of nature, then,—which is a lesson given by the Creator himself,—full of instruction and wisdom, in regard to the School-Motives which should be brought to bear upon children? First, in order to win attention, the objects of knowledge should be made attractive, as nature, by bestowing upon her objects the pleasing qualities of form and color, of motion and sound, makes them attractive. As the powers of perception precede the powers of reasoning, in the order of development, the sensible qualities of things should first be presented to the learner. Afterwards, and when the reasoning powers are developed, the profounder relations that exist between things, and the laws by which they are governed, should be unfolded to the reason, in the same manner, in which the sensible properties had been exhibited to the senses. In this clear light of nature, too, we see where Language should come in. Words are but the signs of things,—not only useless, but burdensome and pernicious, without a knowledge of the things themselves. For all mankind, the course of nature is,—things, and then their names. For a year, and not unfrequently for two years, after a child's birth, the Deity forbids to it, the use of language. At that period of life, so cumbrous and uncertain an instrument as language, would confuse and bewilder the mind, and divert it from the perception of qualities to signs. Yet, during that time, how much does a child learn respecting the properties, and distances, and relative positions of the objects about him! What more stupendous folly, then, can be conceived, than to teach children to read, without seeing that they understand what they read; to teach them the pauses, and emphases, and cadences, which are designed to aid the intellect; and the modulation and tones which are expressive of the passions, while they themselves receive but little more conscious intelligence or emotion from the lesson, than do the benches

on which they sit ! Still worse is it, if coarse and harsh appliances are used, as substitutes for these true and genuine sources of interest which are thus withheld.

But, notwithstanding this original adaptation of the faculties for acquiring and using knowledge; we know that there are cases, in actual life, where the natural tendency of the mind to become acquainted with the things around it, has been marred, and sometimes almost obliterated. As the stomach, with its instinctive longings for healthful food, may be so abused as to loathe the most appropriate nourishment; so the mind, with its inborn love of knowledge,—which seems to be not merely an attraction for knowledge, but a repulsion from ignorance,—may be so abused as to look with disgust at what it should have longed for. And this is not unfrequently done, by parental ignorance or perversity, before the child passes into the hands of the professional teacher. In such a case, the teacher may appear to do a vast deal more, by stimulating the verbal memory of the child, and by giving him the show, instead of the substance of knowledge, than if he should strive to reanimate the apparently dead powers of acquisition and of thought. Yet the latter should be done, at whatever seeming delay; and the faithful teacher will do it, irrespective of the consequences to his own reputation. It is only the unfaithful teacher who will adopt the course which will make the child appear best at the end of the term, irrespective of his permanent welfare.

It was the opinion of Pestalozzi,—that wisest of schoolmasters,—that the children's want of interest in their studies, in his day, was almost universally referable to a want of skill in those who had charge of them. "There are scarcely any circumstances," he says, "in which a want of application, in children, does not proceed from a want of interest; and there are perhaps none, under which a want of interest does not originate in the mode of treatment adopted by the teacher. I would go so far as to lay it down as a rule, that whenever children are inattentive, and apparently take no interest in a lesson, the teacher should always first look to himself for a reason." Undoubtedly, in expressing this opinion, Pestalozzi must have referred to permanent teachers, only; and not to

such as keep the same school only for a few weeks, or for a single term; and, in many cases, certainly, the parents, as well as the teacher, should be included in the stricture. Yet, if any person had a right to say this, it was Pestalozzi; for, however stubborn or stupid, children had ever been found under other masters, they became docile and improving under him. But every teacher cannot become what Pestalozzi was, with his extraordinary natural endowments, and with his life of experience, any more than every man can become what Lord Bacon, or Sir Isaac Newton, or Dr. Franklin, was. What then, shall be done by such teachers as we have, and are glad to employ? Shall they not, as far as possible, imitate him; and, by pursuing similar means, approximate to similar results? Shall they not, as he did, determine what they will *not do*, as well as what they will do? "The motive of fear," says he, "should not be made a stimulus to exertion. It will destroy the interest, and will speedily create disgust. The *interest* in study is the first thing which a teacher should endeavor to excite and keep alive." And again, speaking of that class of children, who are subjected to a mere "mechanical training," and who therefore, need some collateral stimulus to spur them on to study, he says, "The common motive, by which such a system acts on those whose indolence it has conquered, is *Fear*. The very highest to which it can aspire, in those whose sensibility is excited, is *Ambition*."

"It is obvious that such a system can calculate only on the lower selfishness of man. To that least amiable or estimable part of the human character, it is, and always has been, indebted for its best success. Upon the better feelings of man it turns a deaf ear."

"How is it then, that motives, leading to a course of action which is looked upon as mean and despicable, or at best as doubtful, when it occurs in life,—how is it, that motives of that description are thought honorable in education? Why should that bias be given to the mind in a school, which, to gain the respect or the affection of others, an individual must first of all strive to unlearn? a bias, to which every candid mind is a stranger."

"I do not wish to speak harshly of ambition, or to reject it altogether as a motive. There is, to be sure, a noble ambition,—dignified by its object, and distinguished by a deep and transcendent interest in that object. But if we consider the sort of ambition commonly proposed to the school boy, if we analyze "what stuff 'tis made of, whereof it is born," we shall find that it has nothing to do with the interest taken in the object of study; that such an interest frequently does not exist; and that, owing to its being blended with that vilest and meanest of motives,—with *fear*,—it is by no means raised by the wish to give pleasure to those who propose it; for a teacher, who proceeds on a system, in which fear and ambition are the principal agents, must give up his claim to the esteem or affection of his pupils.

"Motives, like fear, or inordinate ambition, may stimulate to exertion, intellectual or physical, but they cannot warm the heart. There is not in them that life which makes the heart of youth heave with the delight of knowledge, with the honest consciousness of talent, with the honorable wish for distinction, with the kindly glow of genuine feeling. Such motives are inadequate in their source, and inefficient in their application, for they are nothing to the heart, and 'out of the heart are the issues of life.' "

In remarking upon School-Motives, the use of Emulation, as an incentive to study, cannot be overlooked; and yet I mean to abstain, on this occasion, from touching upon the debateable ground which it covers. To discuss the subject fully would require, not a paragraph merely, but a treatise. In regard to the general question,—the expediency of a system of means to excite emulation between scholars,—there are distinguished advocates on both sides; but it will be my endeavor, at the present time, only to elucidate some points, respecting which there is, so far as I know, an entire unanimity of abstract opinion, though with no inconsiderable diversity in practice.

May we not expect the assent of all intelligent men to the doctrine, that it is the teacher's duty to effect the greatest *general* proficiency of his pupils? It is not the remarkable progress of a few scholars, while others remain in a stationary

condition, or are even retrograding, that is desirable, or allowable. The spirit of all our institutions coincides, herein, with the spirit of humanity and religion;—all enforce the duty of succoring the destitute, of instructing the ignorant, of elevating the lowly. As it would be a violation of the soundest principles of political economy, to make the rich richer, and the poor poorer; so it would transgress the plainest dictates of republican duty and Christian ethics, to give knowledge to the learned, at the expense of suffering the ignorant to remain in their ignorance. To present this idea with arithmetical precision, let us suppose that, in a class of twenty in one school, the improvement of ten of them shall be equal to 5 each, or 50 in all; and that of the other ten shall be nothing; so that 50 shall represent the improvement of the whole class. In another school, suppose a class of the same number, but an improvement of $2\frac{1}{2}$ for each of the whole. As in the former case, *fifty* will be the product; and who will not acknowledge that the greatest good has been accomplished in the latter instance? Who will deny that the teacher, in the latter case, has accomplished a far nobler object than in the former?

When schools are very large, and it is the custom of the committee to examine only the first class, or perhaps only a part of the first class, the temptation to carry forward those who are to be examined, even at the expense of neglecting the residue, is peculiarly strong; and it needs all the guards of an active conscience in the teacher, and a vigilant superintendence in the committee, to prevent it.

As a spur to emulation, it is not an unfrequent practice, to make a record at the end of each recitation, of the number of mistakes which each scholar may have made. In the great majority of instances, so far as I have witnessed, this record is made without any reference to the quality of the mistake committed. Yet, can anything be more unjust than to recognize no difference between a mistake *in fact*, and a mistake *in principle*? In arithmetic, for instance, one scholar, with his mind intently fixed upon the principle according to which his problem is to be wrought, makes a mistake in subtracting or dividing, and fails, therefore, of arriving at the true answer.

Another, regardless of principle, performs the mechanical part of his work correctly, but proceeds upon such an erroneous hypothesis as will insure error in every question, which comes under the same head or rule. In geography, one makes a mistake of a few hundreds in the census of a great city; another does not perceive that there is any connection between the great slopes of a continent and the course of its rivers. In history, one has forgotten the date of an unimportant event; another makes General Washington a Frenchman. Yet, in these cases, or such as these, the mistakes are reckoned *numerically*;—no difference being made between a mistake which a wise man might have committed, and one which stigmatizes its author as a dunce. To estimate the demerit of mistakes, by number instead of quality, is as rude a way, as it would be in the transactions of the bank or the market-place, to receive and pay all the various coins of our common currency by tale instead of weight and fineness.

Again, will it not be conceded by all, that the degree of emulation is excessive, which induces scholars to study for *recitation*, rather than for *knowledge*. The difference between the two modes is great, and it diffuses its consequences over all the future life. To learn for the purpose of repeating or reciting what is learned, at the end of an hour, or of a few hours, supposes a state of mind entirely different from that which is necessary in order to learn the same thing, with a view of treasuring it up in the mind to be remembered forever. The mind approaches, surveys and grasps the subject, in these two cases, by modes wholly unlike. If a thing is to be remembered only for an hour, there are many auxiliary helps, which are useless, and even pernicious, if the object be to insure its retention for life. The order in which the lesson stands upon the pages of the text book; the sequence of paragraphs or sections; the accident of a principle's being stated at the top or the bottom of a page; on its right hand or on its left; the fact that a place in the lesson has been rendered conspicuous to the eye, by a proper name or a date;—all these and many other accidental associations may be temporary helps, though they are permanent obstructions. They are like the tricks and devices

of the professors of Mnemonics, who, in ten lessons, will teach their classes the greatest quantity of things, which, however, are like records made upon the beach whence the tide has receded, to be washed away by its reflux wave. The pupil who studies for recitation merely, is tempted, all the while, to use the *artificial* memory; the pupil who studies for knowledge, will use the *philosophic* memory only. Knowledge acquired by the artificial method, remains only while the arbitrary associations on which it is founded, remain; but knowledge acquired by a perception of philosophic relations, being inwrought into the very structure and constitution of the mind, will be perpetuated until the happening of such a catastrophe, as shall shatter to pieces the mind itself; and even then, it will be seen shining among the fragments. Who ever heard of a great philosopher, or jurist, or mathematician,—a Franklin, a Marshall, or a Bowditch,—whose vast sequences of thought were linked together only by the brittle chain of an artificial memory? Among the graduates of those institutions of learning, where emulation is one of the main incentives to study, is it the general rule that the scholars who obtain the highest honors of the class, achieve a corresponding rank in society? On the other hand, is it not a fact, that the exceptions to the contrary rule hardly amount to a respectable number?

Not only is the state of the mind different, while studying and while reciting, if the only or the main object be to make a brilliant recitation; but there is a still greater difference, after the recitation than before it. If superior rank at recitation be the object, then as soon as that superiority is obtained, the spring of desire and of effort for that occasion relaxes. The pupil knows that the record, "Perfect," set against his name, will stand; whatever fading out of the lesson there may be from his mind. He dismisses, therefore, all thought of the last lesson, and concentrates his energies upon the next; and this becomes his history from day to day. Instead of spending an extra hour or half hour, in collateral reading for the purpose of fortifying and expanding the views contained in the text book; he spends it for increasing the volubility, or polishing the style of the recitation. But to the pupil who studies for the sake of

understanding and retaining the subject-matter of the lesson, the recitation is only one of the early stages in the progress of his investigations. As he goes abroad, and views the works of nature and of art, he revives and applies the principles he has learned, until they become so familiar that they rise spontaneously in the mind, on every related occasion. If he reads anything in a book or a newspaper, or hears anything in conversation, involving the same principles, or explicable by them, the principles become consciously present to his reflection, until frequent repetition, seconded by the ready welcome they always receive, domiciliates them in the mind, and enfranchises them as members of the household of thought.

The spirit of the above remarks applies to all cases of studying for *review*, as well as to studying for *recitation*.

Now, that I may avoid, on this occasion, all points of controversy in regard to the use of emulation in schools; I desire only to commend the following rule of practice to teachers: If they perceive that the use of emulation, as a motive-power, tends to increase the bulk and showiness of acquisition, rather than to improve its quality; if it leads pupils to cultivate a memory for words rather than an understanding of things; and if it be found that the knowledge acquired through its instrumentality is short-lived, because it has been acquired for the temporary purpose of the recitation or examination, rather than for usefulness in after-life,—if teachers find all or any of these mischiefs resulting from the use of such a motive, they should restrict it within such limits as will effectually avoid them.

But the most serious objection which can be urged against this agency, is of a moral character. I suppose no one will deny that it *may* be plied to such a degree of intensity, as to incur moral hazards and delinquencies. Addressing each teacher, on his own ground, whatever that may be, I would, with deference, submit to him the following considerations: If the object of a pupil be to learn; if he compares himself with himself, which may be called self-emulation,—and asks whether he knows more to-day than he did yesterday, or has acquired more during the current term or year, than he did during the corresponding part of the last term or year; if he has some ele-

vated object before him, which he desires to reach, and rejoices in his progress towards it;—all this seems not only lawful but laudable. But if the pupil rejoices, not because he has acquired so much knowledge, but because, in acquiring so much, he has excelled another;—and therefore would have grieved, even though he had made still greater acquisitions than he has, if another had surpassed him;—if he indulges a feeling of exultation, not because he has shone, but because he has *out-shone* a rival; if he yields to the temptation of disparaging a competitor, whom he would not have disparaged, but for the competition; and is not as prompt to defend or justify him as though the rivalry did not exist between them; if he enjoys his own triumph with a keener zest because of the mortification of a fellow-aspirant;—in all and in each of these cases, I suppose it will be admitted by every one, that the law of Christian, and even of heathen morality is violated. Bishop Butler defines emulation to be, “the desire and hope of equality with or superiority over others, with whom we compare ourselves;” and he then adds, “To desire the attainment of this equality or superiority, by the particular means of others being brought down to our own level, or below it, is, I think, the distinct notion of envy.” Abstaining, then, from all discussion of the general question, I would still say, that wherever teachers perceive the above described consequences, or any of them, to be produced by emulation, they should be admonished that it has gone too far.

It is obvious that the propriety or the impropriety, the justifiableness or the unjustifiableness, of using emulation, as an incentive to intellectual progress, will depend very much upon the relative rank assigned to mental, as distinguished from moral qualities. Whether talent be admired above virtue, or virtue above talent, the weaker affection will be sacrificed to the stronger, just as certainly as a parent, whose bark is in danger of sinking, will throw his treasures overboard to save his first-born, if the first-born be nearer to his heart than his treasures. So if a teacher desires that his pupil should be a great man rather than a good one; or that he should acquire wealth rather than esteem; or that he should master the Latin and Greek

languages rather than rule his own spirit; or attain to high official preferment rather than love the Lord his God with all his heart, and his neighbor as himself; then he will goad him on by the deep-driven spur of emulation, or any other motive, until he outstrips his fellows, at whatever peril to his moral nature. But if, on the other hand, the teacher esteems the greatness of humility above the greatness of ambition; if he prefers mediocrity or even obscurity, with uprightness and independence of soul, to princely fortune or regal power, without them; if, in fine, he would see his pupil dispensing blessings along the lowliest walks of life, rather than blazing athwart the sky with a useless splendor, then he will forego the brilliant recitation, the talented essay, the annual prize, the college honor, rather than win them, by any incentive, which jeopardizes honor, veracity or benevolence. But while there is such a *practical* diversity of opinion, in regard to what constitutes the highest destination of our nature, even in a worldly point of view, we cannot expect a general concurrence of opinion as to the influences under which the youthful character should be formed. Those who are intent upon ends which are so different, can hardly agree as to means; but a discussion of these unsettled questions, in a spirit of kindness and candor, may lead to a convergence, if not to a coincidence of opinion.

Having spoken of the temptations that encompass our children, in regard both to the manner, and the motive, of their studies and recitations, I wish to add a few remarks, in regard to the final examinations of the schools.

From the moment when the school is opened, it ought to be understood, that each day is equally a day of preparation for the closing visit of the committee. It ought to be understood, that every absence and every tardiness, every instance of idleness and of inattention, is so much of time or of effort withdrawn from that preparation. At all times, by every means, in every form, the expectation is to be extinguished, the idea is to be annihilated, that especial preparation, as the school draws towards its close, on a few pages or a few lessons, can atone for, or conceal, any want of studiousness or of regularity, as the term advances. Every pupil should be made clearly to

see, and deeply to feel, that his fortune is in his own hands; that the responsibility of his future appearance rests upon himself; that no arts or devices are to be made use of, either to conceal his ignorance or to display his knowledge; that his mind will be submitted for inspection, not on its bright side only, but on all sides; and that it will be useless for him to expect to shine, on that occasion, with only a radiant beam of light thrown across it, here and there, with wide intervals of darkness between. Above all, will the teacher, who wishes to keep the moral character of his scholars pure and stainless, beware of encouraging, or of tolerating, any imposition upon the committee. He will not turn the last few days of the school into seasons of rehearsal for the examination. He will not indicate lessons, or pages, or questions, that are to be specially conned for the occasion. To be guilty of any such artifice, with a view to make the school appear better than it is, is to corrupt the minds of his pupils. To the conscientious teacher, the formation of such a conspiracy, whether tacit or express, will be the abominable thing which his soul hateth. It is true, that strong temptations may beset a teacher, and solicit him to deviate from the course of rectitude, by an unfair preparation of his school. All laudable and honorable motives unite with the dictates of self-interest, to make him desire the approval of the committee, and of his employers generally; and, what is more, such fraudulent preparations have not been uncommon in former times, and precedent can be pleaded for them. It is well known, that, a few years ago, some teachers used to *cast the parts*, among their scholars, as much as they were ever cast in a play. The scholars committed the portions assigned them to memory. The committee and parents attended, and listened, with apparent delight, to recitations which proceeded with such volubility, that questions were often answered before they were put. And when the day was over, all parties,—teacher, committee, parents and children,—congratulated each other upon the success and brilliancy of the—farce. Were such a course so common as to be understood to mean nothing, much of its mischief would be taken away. But at the present day, it is not so. Universally, an examination is now understood to be an

assaying of the value of the school. All, therefore, who are now guilty of any counterfeiting of the image and superscription of Knowledge, like other counterfeiters, conceal it, if they can. Hence any one, who ventures upon such a course now, is a teacher of evil and not of good. Standing before his charge in the sacred character of a moral guide, he guides to immorality. Considering the immaturity of the children, and their inequality to him, he is not so much the accomplice in a fraud, as the instigator of it. By presenting the alluring side of wrong to unsophisticated minds, he creates, rather than connives at, its commission; and by one such practical example, he neutralizes a volume of formal moralizing. Few things, in a teacher's conduct, furnish a more fair or a more certain test of the question, whether he has a lively and sensitive conscience, or whether he has no standard of duty higher than mere conventional rules and observances.

It is in the power of the school committee to uphold and to perpetuate this loss to the minds, and this demoralization of the hearts of pupils; or, at once and utterly, to annul it. If, when visiting the school for the first time, they announce that they shall themselves conduct the closing examination; that, however much, or however little ground, the classes may undertake to cultivate, they will be liable to be taken to any part of that ground, to show in what condition they have left it, and that they will be examined on the subject rather than on the book;—if this be done, the pupils will study throughout the whole term with a very different object in their minds, from what they would otherwise do. They will perceive at once, that if they devote special attention to a few lessons, or to a few sections, to the neglect of the rest, the neglected portions may be the very ones, on which they will be questioned; and that the probability of their being taken up on a less prepared part, will be in the ratio of the extent of that part. Such a course, too, will furnish a teacher with one of the most palpal arguments in favor of the steady, persevering application of his pupils.

At the examination, every thing, as far as possible, should be rescued from the dominion of chance. No pupil should feel

that he can escape by what is called *good luck*; or suffer by *bad*. Hence examinations, by written or printed questions, are better than by oral; for, in such case, the question can be put to all, and a comparison of the different answers will be an impartial test of relative attainments. In arithmetic, the identical questions contained in the text book, should not be put, but equivalent ones. As grammar pertains to language, there is a special propriety in requiring answers to be given in writing, in order to determine whether a pupil, who can parse glibly, and cite all the rules, can write any better English than one who has never opened a grammatical text book. When proficiency in hand-writing is made one of the tests or titles, in assigning rank or rewards, it is alleged that some children begin their copy-books with writing of a character inferior to their skill, for the dishonest purpose of appearing to have made more rapid improvement, during the term, than they really have done. To prevent this, some committees have adopted the expedient of providing themselves with one or more specimen-books for each school, in which all the writers are required to write, at the end of the term. This specimen is then compared with the specimens of the preceding year, and the real progress of the writer is determined by the comparison. In this case, no inferior specimen can be prepared, as a foil, to set off its fellow.

In deprecating the devices and stratagems of the pupils against their teacher, we should be no less earnest in deprecating all devices and stratagems of the teacher against the pupils. There should be no arts to entrap, on his side, any more than arts to evade, on theirs. He should practise the utmost vigilance; but vigilance is as opposite to circumvention, as a friendly visit to ask for an explanation, is to eaves-dropping. Let the teacher then, never descend to sly watchings, or insidious questionings; but let his countenance, his manner, and his language, bespeak frankness in himself, and confidence in his pupils. The atmosphere between him and them should be sunny and genial, unclouded by suspicion, and unchilled by distrust. Were it always sunlight, there would be no thievish owls, nor felon foxes. As like begets like, confidence or un-

worthy suspicion, in the teacher, will beget confidence or unworthy suspicion, in the school.

It is sometimes tauntingly asked by the opponents of our Common School system, why this boasted institution does not yield more abundant harvests of virtue; why the young men and the young women, who come from our public schools, are not nobler specimens of whatever is pure in feeling, and exemplary in conduct. I feel no disposition to retort upon such sinister inquirers, by asking the question, what they themselves have ever done, to elevate these schools to a condition, from which purer influences might be expected to flow. But another inquiry will answer their inquiry, and dispel the ominous doubtings which it suggests. Let this startling question then be first answered, What is the relative amount of time and attention devoted to the moral culture of our children, in school, compared with that which is devoted to the intellect. Follow the routine exercises of our schools for a single term; or rather, take a broad survey of the whole course of instruction, from the day when the little child first crosses the threshold of the schoolhouse, to the day, when, on the verge of manhood or womanhood, the young man and the young woman bid it farewell, to enter upon some of the varied duties of life. What innumerable lessons have been set; how many recitations have been performed; what a graduated series of books has been read, for the purpose of leading the young mind upward, step by step, along the ascent of knowledge; what questionings and repetitions of questionings, to the hundredth time, and what reviews and reviewing of things reviewed! But, on the other hand, how comparatively sterile of instruction has all this course of years been, in the duties of children to each other; in the mutual duties of brothers and sisters; in filial duties; in the duties of the talented towards those less highly endowed by nature; of those who are well-clad, towards those who are clad in the homely garb of poverty; of the well-formed towards the deformed, or the sufferers under any physical privation; and, indeed, in that vast range of civil and social duties which awaits each one of them in after-life; and of the duty of love to their Heavenly Father, and of obedience to His laws!

What has been said against the passions of pride and cupidity, and envy and revenge? What expositions have been made of the inherent detestableness of profaneness, and obscenity, and falsehood; or of the retinue of calamities that come in the train of intemperance and gaming? Has arithmetic been so taught as to show the folly of buying lottery tickets as a means of obtaining wealth? In teaching grammar, has a reference to the grammatical blunders and solecisms of the ignorant, been accompanied by such humane and benevolent inculcations, as will inspire all the learners with a desire to go and instruct the ignorant; or have the errors of unavoidable ignorance been so ridiculed and contemned, that all the class will be led to vie with each other, in jeering at the unfortunately and innocently ignorant, wherever they may meet them? In teaching history, have the criminality of nine-tenths of all the wars ever waged, and the unspeakable sufferings they have inflicted upon mankind, been exhibited; or, on the other hand, have victorious armies and blood-stained conquerors been held up as objects of admiration? Who can rejoice at the proficiency of the children, in their studies, if, when the school is dismissed, the older ones gather themselves hastily into some corner to draw a lottery, though it should involve only the value of a knife or a pencil-case; or if the younger ones are seen to leap the fences, and to explore woods and fields that they may rob birds' nests; or if those of any age trespass upon the neighboring orchards to purloin fruit? Are our children taught, in school, the duty of restoring lost articles which they may have found; or the infamousness of cheating the Post Office, by sending concealed letters, or substitutes for letters; or the iniquity of adulterating commodities for sale, or of defrauding in weight or measure; or the cruelty and sinfulness of detraction and slander? Where these things are neglected, the children may be well trained in reading and writing, and arithmetic; but they are not trained in the way they should go. Such children may make powerful, or crafty, or worldly-prosperous men; but they will not become men of unspotted and stainless lives; they are not preparing themselves to do as they would be done by; they are

not learning to do justly, to love mercy, and to walk humbly with God.*

There is another fact which deepens and aggravates, to an alarming extent, the evil here spoken of. I refer to the mode often used in imparting even the pittance of moral instruction that is given.

Since the time of Pestalozzi, there has been scarcely any difference of opinion among the leading educators of Europe and America, as to the true and philosophical method of instruction. With one consent, their decision is in favor of the *exhibitory, explanatory and inductive* method. This method is the opposite of the *dogmatic*. The latter method consists in laying down abstract rules, formulas, or theorems, in a positive, authoritative manner, and requiring the forms of words in which the abstractions are expressed to be committed to memory. Of course, the principle embodied in these forms of words, is to be received by the learner, whether he understands it or not, and without any inquiry, on his part, whether it be true or false. But, on the Pestalozzian method, nothing which lies beyond the reach of intuition is asserted, without being explained. If a complex idea is affirmed, it is analyzed into its elements. If an abstruse one is introduced, it is illustrated, if practicable, by some sensible object; if not susceptible of illustration by any sensible object, some anecdote or narrative is related, or some combination of circumstances supposed, which will make it intelligible. When the subject-matter will admit, there is an actual exhibition of the thing spoken of. Where the thing itself cannot be exhibited, there is explanation, founded on the exhibition of some analogous thing. - If a common and simple substance be spoken of, a specimen is ex-

* During the last year, while I was passing by a school, the children came out to take their forenoon recess. They were boys, in appearance between eight and ten or eleven years of age. As they rushed into the street, one of the largest boys turned and cried out, "Now let's play robber." Whereupon he drew a pine dagger from under his coat, seized one of his fellows, and exclaimed, "Your money or your life!" This scene, thus enacted in sport, was doubtless drawn from some of the novels of the day, whose guilty authors receive the patronage, if not the homage of society, while the comparatively innocent felon who only steals a horse, or burns a house, is sentenced to the Penitentiary. Was that school doing its duty, or building up character after a Christian model?

hibited,—as in the case of minerals, metals, fruits, manufactures, and so forth. To a child who has never seen a mountain, a hill is made a unit of measure, for explaining its height and extent. So of a brook, to one who has never seen a river; and of a pond, to one who has never seen a lake or an ocean. If a centaur, or sphinx, or mermaid, be referred to, the teacher draws the likeness of one upon the black-board, or exhibits an engraving. In case of a complex object, as a machine, a ship, a fort, or an Indian pagoda, some miniature model, or at least, some pictorial representation, is produced, and made the basis or frame-work of the conceptions that are to be founded upon it, or collocated around it. When the thing to be taught is not an object of the senses, but of the mind only; and especially when the thing lies remote from elements or first principles, this method requires that the learner's mind should be conducted through all the intermediate stages of progress, until it arrives at the point where the complex or abstract idea can be understood; and then, and not till then, that it should be brought forward. In fine, this method requires that individuals should be introduced before species, species before genera, and so forth. But the dogmatic method begins with the most comprehensive generalizations, and runs the risk of the pupil's obtaining any knowledge of particulars afterwards. In the one case, the learner is expected to receive blindly what is dictated to him; while the other method exhibits, explains, illustrates, exemplifies and educes, and then submits the whole to the learner's intelligence, to be received or discarded.

After this statement of the points of distinction between the Pestalozzian and the dogmatic method, it would be only an illustration of the former, were an example of each to be given. Suppose then, a foreign gentleman should send his son to Boston, under the care of a tutor, in order that he might become acquainted with the city and its vicinity, and learn something of its public works, its institutions and its distinguished men. According to the dogmatic method, when the strangers should have arrived and taken their lodgings, the tutor would obtain a guide-book for his pupil. In a series of lessons, he would see that the peninsular shape, the territorial extent, the statistics

of population, commerce, education, and so forth, were well studied and recited. The boundaries of the city,—Charles river on the north, the ocean on the east, and the interior on the south and west,—would be learned. The pupil would be taught to name the principal streets, bridges and rail-roads, probably in an alphabetical order, until they could be volubly repeated. A Directory would be put into his hands, with a mark against the names of the men whose distinction entitled them to a place in his memory. He would be told that, in the city or its vicinity, there are an Asylum for the Insane, an Institution for the Blind, a Navy Yard, Bunker Hill Monument, Dorchester Heights, Lexington and Concord Battle Grounds, and so forth. These facts and such as these, would be deposited in the memory, reviewed and rehearsed until they could all be called up at will; and then the parties would reëmbark, congratulating themselves that the object of their mission had been successfully accomplished. This is the dogmatic method.

On the other hand, suppose the tutor to instruct his pupil, on the exhibitory, explanatory, and inductive plan. For the first lesson, he takes him to the Dome of the State House,—the highest point in the metropolis, and one which commands the splendid panorama of the city and its suburbs. There, before a single object is pointed out, before a single glance at the broad and varied scene is allowed, the points of the compass are determined. If the sun be visible, this is done by an observation, consisting of but two elements, the position of the sun, and the hour of the day. First, a general survey is allowed, in order to impress the mind with a general conception of outline and extent. This is in analogy to that summary description of the nature, the advantages and the pleasures of a study, which a teacher should always give to his class, when a new branch is introduced. Then a single class of objects is selected for attention,—suppose it to be the public buildings;—and, as the one from whose observatory they are looking is the central point from which the bearings and distances of all the rest are to be estimated, it is first considered. Then the other great public edifices or structures are taken in their order,—the Quincy Market, the public buildings at South Boston

the Blind Institution, the Colleges, the Hospitals, Bunker Hill Monument, the Navy Yard, the light houses and forts in the harbor. When the most interesting of this class of objects are completed,—after such reflections and explanations, and perhaps pencillings, as may be deemed necessary,—the eye is withdrawn from the whole, the parties retire, and the pupil is required to reproduce from his recollection, in the form of a map, all the objects he has examined, with their apparent distances, positions, and so forth. In succeeding lessons, given from the same elevated point, other objects and neighboring towns are pointed out. Here the telescope is used. The bridges and the six lines of rail-roads radiating from the city, towards the south, west and north, are designated. After every lesson, a map of objects or localities is prepared, both for the purpose of determining the accuracy of the impression carried away, and of deepening it in the mind. After such minuteness of detail as circumstances will allow, the same objects are visited and inspected, and their history, administration, amount of success or causes of failure, and so forth, learned. The streets are learned by passing through them ; the schools by visiting and questioning them ; the state of commerce and merchandise, from the wharves, the Custom House, and the depositories ; the manufactories, by the amount and the quality of their fabrics ; the distinguished men, by introduction, conversation, and personal intimacy ; and historical events, not merely by reading the narrative, but by visiting the scenes where they occurred. Such is an inadequate representation of what may be called the Pestalozzian method of instruction. Which of the two methods is most conducive to an understanding of the subject, it is not difficult to decide.

Now it is but a few years since the dogmatic method was the one almost universally practised in our schools, in regard to intellectual instruction. Arithmetic was taught without oral exercises, or the black-board ; geography, without globes, maps or map-drawing ; grammar, by the endless repetitions of government and agreement, mood and tense, gender, number and case,—the children asseverating, ten thousand times, the remarkable facts that *he* is masculine, *she* feminine and *it* neuter ;

that *one* is in the singular number, *two, three, four* and all the rest, in the plural, and so forth. But such a change has taken place, in this respect, that, at present, there is not one of our first class of schools, where the principles of arithmetic are not explained; where words are not defined, and the meaning of the author paraphrased; poetry turned into prose; maps drawn; orthographical and grammatical exercises *written*, and, generally, the thing itself, sought for and understood, instead of merely committing to memory the words in which it is expressed. But, in regard to moral subjects, I fear the dogmatic method still remains,—precepts, rules, abstruse principles, mere formulas of speech,—without specification, without expansion, without illustration, without the living, glowing, inspiring spirit. Suppose, in arithmetical proportion, the teacher should tell the pupil, that “As the first term is to the second, so is the third to the answer,” and should there stop. Would the pupil ever know how to work a sum in the Rule of Three? But the moral lesson, “Do as you would be done unto,” is precisely analogous to the arithmetical one, if it stops with the general injunction. The latter needs exemplification, by instances, as much as the former, and would profit as much by it. Yet, under this head in the Arithmetic, a hundred examples will be given; under the moral axiom, not one. I cannot see why it is not as absurd to give a moral rule to a child without examples under it, as it is to give an arithmetical rule without examples under that; and if questions pertaining to business are selected in the one case, why should not questions pertaining to duty be selected in the other? Suppose the teacher of a Normal School should prescribe as a rule to the future teachers, “train up a child in the way he should go,” and should there leave them, without giving them any specific instructions as to what that way is, and by what means children can be *trained*,—that is, *accustomed*,—to walk in it. How easy it would be to make accomplished teachers, if such a precept, comprehensive and perfect as the principle of it is, were all that is necessary! But such a rule requires years of exemplification and practice; it requires years of reading, reflection, and consultation with masters of the art. Under the rule, to do as we

would be done unto,—a thousand instances, taken from the play-ground, the schoolroom, the domestic fire-side, the pleasure-party, should be given. Under the rule, to love our neighbors as ourselves, the illustrations may be as numerous as all the interests and wants of life. How varied are those rights of property, which come within the protection of the command, “Thou shalt not steal;” and those rights of character and of reputation that are embraced within the spirit of the prohibition, “Thou shalt not bear false witness against thy neighbor”! Are these things of less consequence than the frivolous discussions, whether, *a* and *an* and *the*, are articles or adjectives? Are these momentous subjects, with all their finite and infinite bearings, to be postponed, in order that we may have time to teach children not to spell *labor* and *honor*, with the letter *u*, or *public* and *music*, with the letter *k*; or when to reduplicate the final consonants of primitive words, and when not? How can a child be led to love the Lord his God, with all his heart, unless, in the first place, he has a heart, which has been trained to love what is good; and, in the second place, unless some of those glorious attributes of his Maker, which are fitted to excite his love, are unfolded to his perceptions? How can a child love God, while he knows nothing of him, but the name; and has perhaps heard that name spoken more frequently in profaneness or blasphemy, than in reverence? Is it of more consequence for a child to know the specks of islands, in the Indian or Pacific oceans, than it is to know the reason, why he is taught to say that God is good, and that his tender mercies are over all his works? Is it more important, that a child should be taught the anomalies of our arbitrary language, than that he should be instructed in the beneficence of his Heavenly Father, who has created the sun for his warmth and light, and the earth for his dwelling-place; who robes nature in beautiful colors for the gratification of his eye, and surrounds him with an atmosphere which is an undecaying medium of communication with his friends, and, like a vast instrument of music, is forever ready to be played upon for the delight of his ear; whose skill and power are made known in the formation of his body, and whose bounty in the abundance that sustains

it; whose munificence, in the bestowment of his faculties, with their adaptations to happiness; and who has given him, in the words and life of the Savior, a perfect rule and a perfect example? If there be nothing in orthography, or etymology, or syntax, of superior value to an upright life, or better becoming an immortal being than devout feelings towards his Maker, why should the former be allowed to dispossess the latter and usurp their place?

The natural conscience needs training, in order to discern the distinctions between right and wrong, in the same manner that the intellect needs training, in regard to addition and subtraction; or substantive and verb; or latitude and longitude; or republics and monarchies. No man then, has any right to oppose our system of Common Schools, because the children who come from them are not as honest as they are intelligent, and as benevolent as they are sagacious; until our teachers are as competent and as faithful, in teaching their pupils humanity and morality, and in training them to the practice of the social virtues, as they are in teaching them the common branches of study, and in training them for the business of life. When the voice of public opinion shall imperatively demand as high a degree of culture for the moral as for the intellectual nature, and teachers shall bestow it, all opposition to our schools will be destroyed; for the opponents themselves will be *reformed* into advocates.

The unexpected length to which this Report has already extended, admonishes me to bring it to a close; although, in so doing, I am obliged to omit other and kindred topics, to which I would gladly advert. Instead of generalizing on the subject of morals, or vainly attempting to embellish their inherent beauty and loveliness, I have preferred to set forth, in the preceding pages, with some minuteness and detail, the principal dangers to which our children are exposed, as they are passing through our schools; and I have endeavored to help the conscientious teacher in the discharge of his duties to those children, by setting up a few way-marks and beacons along their perilous path. This, however, is a subject heretofore uninvestigated, so far as I know, by any writer on education. Like

other pioneers, I must doubtless have made a very imperfect survey of the extensive field I have entered,—all the more imperfect, because it is so extensive. But I devoutly hope that what has now been said, may prove sufficient to incite others to make more complete explorations, until every precipice and pitfall that besets the pathway of the rising generation, in their common pursuit of knowledge, may be, not only discovered, but surmounted with warning signals, too conspicuous to be unnoticed.

Directly and indirectly, the influences of the Board of Education have been the means of increasing, to a great extent, the amount of religious instruction, given in our schools. Moral training, or the application of religious principles to the duties of life, should be its inseparable accompaniment. No community can long subsist, unless it has religious principle as the foundation of moral action; nor unless it has moral action as the superstructure of religious principle. Not at present, any more than in the days of the Jewish theocracy, does the strength of a nation consist in the number of its horsemen, or its chariots, or its mighty men of valor, but in those who fear the Lord and work righteousness.

Travellers inform us, that in some of the vast deserts of the eastern continent, the course of the wayfarers across the trackless waste, is marked by the bleaching bones of mighty caravans that had perished on their way, in traversing the desolate expanse. Spread out upon the arid sands, or heaped in mounds, these relics of the dead give warning of the dangers by which they had been overwhelmed. The pilgrim troop, or merchant company, as they pass along, and behold these eloquent memorials of others' fate, are admonished to press on with vigor, that they may reach the place of safety. Even thus, along the track of time, for thousands of years, do historic memorials,—like vast monumental piles, upon the right hand and upon the left,—make known to us the causes of the decline and fall of ancient and of modern republics. They have fallen through the ignorance and debasement of the people. But for these, Greece, having revived her spirit by the genius of Christianity, and turned her Pantheon into a tem-

ple of the living and true God, might, to this day, have spread far more than her ancient happiness and splendor over those beautiful regions where now the Mahommedan bears sway ; and, but for these, Rome might have adopted the principles of that purer faith which was preached to her by the Apostle to the Gentiles, and saved the world from that thousand years of unspeakable horrors, which the Dark Ages inflicted upon it. Happy will our young Republic be, if, forewarned by the perdition of others, she avoids their fate by avoiding the causes that incurred it.

HORACE MANN,

Secretary of the Board of Education.

Boston, Dec. 10, 1845.









